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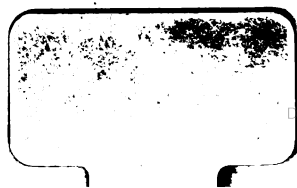
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THE  
ANGLO-SAXON VERSION  
OF THE  
HEXAMERON OF ST. BASIL,  
OR,  
BE GODES SIX DAGA WEORCUM.  
AND THE  
ANGLO-SAXON REMAINS OF ST. BASIL'S  
ADMONITIO AD FILIUM SPIRITUALEM.

NOW FIRST PRINTED FROM MSS. IN THE BODLEIAN LIBRARY,  
WITH A TRANSLATION, NOTES, AND AN ACCOUNT OF  
THE PRESUMED AUTHOR, ÆLFRIC.

BY THE  
REV. HENRY W. NORMAN,  
FELLOW OF NEW COLLEGE, OXFORD, AND OF THE ETHNOLOGICAL SOCIETY,  
LONDON, &c.

*SECOND EDITION, GREATLY ENLARGED.*

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## ADVERTISEMENT TO THE SECOND EDITION.

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IN this edition, many further notes, and references to the other works of Ælfric, &c., have been added; and certain errors, inadvertently made in the first edition, have been corrected.

It has been thought advisable to discard the monkish characters used by the Anglo-Saxon scribes, and to substitute for them the Roman alphabet, retaining only the Gothic “ð.”

The reading “Exameron” occurring in both MSS. has been retained on the Saxon side.

The hand-writing of the more ancient MSS. (viz., “Junius 23,” and “Hatton, No. 76”) is presumed, from a comparison with the copies given in Astle, &c., to be that belonging to the latter part of the tenth century.

[? or the earlier part  
of the eleventh  
century, cf. *Manuscript*  
[?]]

*New College,  
May 5, 1849.*



## PREFACE.

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THE treatise which is styled by Hickes in his "Thesaurus" the "Hexameron of St. Basil," is by no means a literal translation of the well-known work of that father, but is partly original, and partly compiled from that work, and from the commentaries of the Venerable Bede upon Genesis. The author of it, from internal evidence, may be pronounced to be Ælfric, as frequent references are made to his homilies and to his epistles on "the Old and New Testament," (which were first published by Lisle in the year 1623.) This author, whose remains are so numerous, and concerning whom so many learned men, Bale, Leland, Usher, Parker, Wharton, Spelman, &c., have held such conflicting opinions, appears to have been of noble descent, (see Chron. *Abendon* :) and Matthew Paris, p. 253, states that he was the son of the earl (comitis) of Kent, and brother of Leofric, also abbot of St. Alban's, who being nominated to the see of Canterbury, requested that his younger brother Ælfric, celebrated for his learning, should be preferred before him. Ælfric passed the early part of his life under the tutelage of one of the secular clergy, a man but little versed in the Latin language (as see preface to Genesis in Thwaites's *Heptateuch*); and was afterwards transferred to the monastery of <sup>a</sup>Abingdon, of which,

\* Bishop Godwin, in his work "de Præsulibus," says, "Alfricus sicuti antecessorum tres postremi educationem Glastoniæ quoque sortitus est, et Siricio Wiltoniæ primum, deinde etiam Cantuariæ successit. Obiit anno 1006 et Abendonæ ad tempus humatus, dein

translatis ossibus in Ecclesiâ suâ conditur sepulchro." This account is perfectly consistent, as Æthelwold (who had studied under Dunstan) was a monk of Glastonbury prior to his being elected abbot of Abingdon.

at that time, Æthelwold was abbot, in after years so celebrated, on account of his expelling the married clergy from their benefices during the reign of Edgar, and as translating the monastic rules of St. Benedict into the Saxon language. Upon Æthelwold's promotion to the see of Winchester, A.D. 963, (see Florence of Worcester,) Ælfric accompanies him, and during his residence in that city, appears to have been diligent in studying the Latin language, and the works of the fathers of the Church. Whilst here he is supposed to have written his "Glossary," and the "Colloquia puerorum," which was afterwards enlarged and re-edited by his namesake Ælfric Bata. He also, probably at this place, translated from the Latin into the Saxon language at the request of Æthelweard the ealdorman of Cornwall, most of the historical books of the Old Testament, viz., the Pentateuch, Joshua, Judges, part of the book of Kings, Esther, and (afterwards to encourage the people to bear up manfully against the invasions of the Danes) the books of Judith and Maccabees.

The greater part of these works (Maccabees and Esther excepted) are extant in our libraries at the present time.

After continuing at Winchester many years, Ælfric was next, according to Capgrave—in his life of °Oswald, bishop of Worcester—about the year 969, nominated abbot of St. Alban's, and he was in after years, according to the same authority, raised to the see of Canterbury; whilst at this place, he composed a liturgy for the service of his abbey, which was used in the days of Leland.

Radulph de Diceto (in his *Abbreviated Chronicle*, p. 446)

° This Æthelweard was—as Mr. Thorpe and Dr. Lappenberg consider—the Latin chronicler of that name, who composed his work about A.D. 1000. He was a descendant of King Æthelred the first, and styles himself "Patricius consul, Fabius Quæstor Ethelwerdus." See *Lit. Introd.* to

Lappenberg's *History of England under the Anglo-Saxon Kings*, p. xlv.

° Oswald joined Dunstan, archbishop of Canterbury, and Æthelwold, bishop of Winchester, in expelling the married clergy. He was afterwards archbishop of York, and died 992. See *Saxon Chron.*, and Twysden.

says, "Eadmaro successit Eluricus Abbas decimus hic factus archiepiscopus Cantuariæ: cui successit in Abbazia St. Albani Leofricus abbas undecimus frater ipsius Elurici." See Twysden's *decem Scriptores*, p. 446.

About the year 987, during the reign of Æthelred, Ælfric was sent—as we are informed in his preface to the homilies—by Ælphegus, otherwise Ælpheah, successor to Æthelwold in the bishopric of Winchester, and at the request of thane Æthelmar, son of the before mentioned Æthelweard, to Cernel, otherwise Cerne, in Dorsetshire, to instruct the monks, and to superintend the affairs of that monastery, which had lately been restored and endowed by the said Æthelmar, (for which see Dugdale's *Monasticon*, vol. ii. pp. 621—624.) Whilst at Cerne, Ælfric composed a book of forty homilies, more especially for the instruction of the monks of that religious house, which were sent for approval to "Sigeric, archbishop of Canterbury.

These homilies, Ælfric says, are not original, but mostly translations from the works of St. Augustine, (bishop of Hippo,) Jerome, Bede, Gregory, "Smaragdus, and Haymo. About this time, it is probable, our author composed the "Canons," or an episcopal charge, which he drew up at the request of his neighbour Wulfsinus, bishop of Sherborne. The doctrine contained in this charge respecting the Eucharist is most strongly opposed to that held at the present time by the Roman Catholic Church. This the following extract will clearly shew:—

"Man sceal healdan ðæt halige husl mid mycelre gymene.

d. Sigeric, otherwise called Siricius—the Latinized form of the name.

e. Smaragdus, abbot of St. Michael's, in the diocese of Verdun, during the eighth century, wrote some homilies and commentaries on the Scriptures.

Haymo, a Benedictine monk of Anglo-Saxon descent, and bishop of Halberstadt, was a disciple of Alcuin,

and a fellow pupil with Raban Maurus, afterwards archbishop of Mentz, the illustrious opponent of Radbert Paschasius's "development." This most sagacious interpreter of Scripture (as he is called by Trithem) wrote homilies on almost every part of Scripture. He died A.D. 853.

and ne forhealdan hit. ac halgian oðer edniwe to seocum mannum. forðam ðe ealswa halig bið ðæt husel. the nu to-dæg wæs gehalgod. swa ðæt on Easter-dæg wæs gehalgod. Ðæt husel is Christes lichama. na lichamlice ac gastlice. na se lichama ðe he on ðrowode. ac se lichama ðe he embe spræc. Ða Ða he bletsode hlaf and win to husle anre nihte ær his ðrowunge. and cwæð be ðam gebletsodan hlafe. ‘Ðis is min lichama.’ and eft ðam gehalgodan wine. ‘Ðis is min blod ðe bið for manegum agoten on synna forgyfennysse.’” &c. “The holy housel should be kept with great care, and *not be retained*; but other new be hallowed for sick persons: because the housel that was hallowed to-day is just as holy as that which was hallowed on Easter day. The housel is *Christ’s body, not bodily, but spiritually*; not the body in which He suffered, but the body about which He spake, when He blessed bread and wine for housel, one night before His passion, and said of the blessed bread, ‘This is My body,’ and afterwards, of the hallowed wine, ‘This is My blood which is shed for many in forgiveness of sins,’” &c. (For these “Canons” see “Thorpe’s Laws and Institutes,” vol. ii. p. 342—362.)

Pitseus—or rather John ‘Pits—says that the canons of Ælfric are a translation of the canons of the Nicene Council.

At St. Alban’s it is probable that Ælfric composed his Grammar, which was mostly taken from the Latin authors Donatus and Priscianus; (this was published by Somner in 1659;) a supplement to the Homilies—and a tract dedicated to Sigwerd at East Heolon, containing two epistles upon the Old and New Testament; which the learned E. Rowe Mores

‘ John Pits, the noted biographer, son of Henry Pits by Eliz. daughter of Dr. Nicholas Saunders, author of English Schism, was born 1560, and admitted a probationary fellow of New Coll., 1578. Before he was admitted an actual fellow, in 1580, he apostatized to the

communion of Rome. He died at Liverdun, Oct. 17, 1616. The family of “Pits” are mentioned as lessees of the Manor of Iffley, during the reign of “Elizabeth,” in “Ingram’s Memorials of Oxford, vol. iii., article Iffley.”



supposes was written between the years 987 and 998. It was probable too at Æthelmar's request that Ælfric made a digest of Æthelwold's rules of St. Benedict for the monks of Eynesham, as that abbey was also founded by his patron Æthelmar.

In the year 990, (as see Pitseus, and Cressy's Church History, p. 902,) but according to Simeon of Durham in A.D. 994, Ælfric was consecrated bishop of Wilton—called in later ages the see of Salisbury—upon the accession of Sigeric to the archiepiscopal seat. During his continuance in this see he finished the composition of another book of forty homilies, which he also sent to Sigeric for correction. Among these was the celebrated Paschal Homily, which was first printed in the year 1566, under the superintendence of Archbishop Parker, the strenuous upholder of the pure reformed Protestant religion, and the energetic reviver of Anglo-Saxon literature.

The Editor feels that an apology is due for selecting from this valuable homily any single passage, but in order that those, to whom it is not familiar, may be induced to peruse the original, he has ventured to cite the following: "Micel is betwux ðære ungesewenlican mihte ðæs halgan husles and ðam gesewenlican hiwe agenes gecyndes. Hit is on gecynde brosnienðlic hlaf, and brosnienðlic win, and is æfter mihte godcundes wordes soðlice Christes lichama and his blod. na swa ðeah lichamlice ac gastlice. Mycel is betwux ðam lichaman ðe Christ on ðrowade. and ðam lichaman ðe to husle bið gehalgod. Se lichama soðlice ðe Christ on ðrowode. wæs geboren of Marian flæsce. mid blode and mid banum. mid felle and mid sinum. on menniscum limum. mid gesceadwisre sawle geliffæst. and his gastlica lichama. ðe we husel hatað. is of manegum cornum gegaderod. buton blode and bane. limleas and sawulleas. and nis forði nan ðing ðæron to understandenne lichamlice. ac is eall gastlice to understandenne." &c. "Great is the difference between the

invisible might of the holy housel, and the visible appearance of its own nature. By nature it is corruptible bread, and corruptible wine, and is by power of the divine word truly Christ's body and His blood; *not so however, bodily, but spiritually*. Great is the difference between the body in which Christ suffered, and the body which is hallowed for housel. The body verily in which Christ suffered was born of Mary's flesh, with blood, and with bones, with skin and with sinews, with human limbs, quickened by a rational soul; and His spiritual body, which we call housel, is gathered of many corns, *without blood and bone, limbless and soulless*, and there is, therefore, nothing to be understood bodily, but all is to be understood spiritually."

Ælfric also at Wilton composed many translations of the lives and sufferings of saints, for the edification of the unlearned. It was about this time, apparently, that Ælfric wrote two pastoral epistles for Wulstan, archbishop of York, one of which he begins by, "Us biscopum gedafēnað," "It becomes us bishops," &c. This has lately been printed in Thorpe's "Laws and Institutes of England," vol. ii. p. 365, more correctly than before by Dr. Wilkins in his "Leges Anglo-Saxonicae."

In the other pastoral epistle also occurs the following passage, which gives a clear exposition of the doctrine of the Anglo-Saxon Church in the time of Ælfric, respecting the Holy Eucharist. "Ne bið se liflica hlaf lichamlice swa ðeah se ylca lichama. ðe Christ on ðrowode. Ne ðæt halige win nis ðæs hælendes blod ðe for us agoten wæs on lichamlican ðinge. ac on gastlicum andgyte. Ægðer bið soðlice se hlaf his lichama. and ðæt win eac his blod. swa swa se heofonlica hlaf wæs ðe we hatað manna. ðe feowertig geara afedde Godes folce. and ðæt hlutre wæter wæs witodlice his blod ðe arn of ðam stane on ðam westene ða. Swa swa Paulus awrat on sumon his pistole. 'Ealle ure fæderas æton on ðam westene ðone ylcan gastlican mete, and ðone gastlican

drinc druncon. Hi druncon of ðam gastlicum stane. and se stan wæs Christ.' Se Apostol sæde. swa swa ge nu gehyrdon. ðæt hi ealle æton ðone ylcan gastlican mete. and hi ealle druncon ðone gastlican drenc. Ne cwæð he na lichamlice ac gastlice. Næs Christ ða gyt geboren. ne his blod næs agoten," &c. "Nevertheless, the life-like bread is *not after a bodily fashion* the same body, wherein Christ suffered. And the consecrated wine is *not the blood* of the Saviour, which was shed for us, in a *bodily state*; but is so in a *spiritual sense*. Both the bread is truly His body, and the wine also His blood, as was the heavenly bread, which we call manna, which for forty years fed God's people. And that clear water which then ran from the stone in the wilderness, was truly His blood. As St. Paul wrote in one of his Epistles, 'All our fathers did eat in the wilderness, the same spiritual meat, and drank the same spiritual drink. They drank of the spiritual rock, and that rock was Christ.' The Apostle hath said, as you now have heard, that they did all eat the same spiritual meat, and did all drink the same spiritual drink. He said not after a *bodily* but after a *spiritual manner*. Christ was then *not yet born, nor was His blood shed*," &c. (See "The Testimonie of Antiquitie," edited—according to Strype—by Archbishop Parker in A.D. 1566, and Lisle's "Monuments," &c. A.D. 1623.)

It has been objected by some writers that Ælfric never mentions himself by a higher title than that of abbot; but it is to be borne in mind that he was devotedly attached to monastic institutions from his education under Æthelwold, that he was himself a monk of the order of St. Benedict, and that, as the discriminating Mores asserts, it was common to assume a title of humility, as indeed in the 13th century John Peckham, archbishop of Canterbury, frequently styled himself "Johannis gratiâ Dei humilis sacerdos." That Ælfric was a most devoted partizan of the Benedictines—who had lately been introduced into England by Dunstan,

and between whom and the secular clergy intense rivalry prevailed—is proved by the Saxon Chronicle. “Then went Ælfric to his archiepiscopal seat—this Ælfric was a very wise man, there was no sager man in England—and when he came thither, he was received by those men in orders who were most unacceptable to him, that was, by clerks;” (the secular clergy). These clerks were ejected by him, after his return from Rome, from the minster of Canterbury, and their places supplied by men of the monastic order. (See Saxon Chron.)

In the year 996, by the unanimous consent of the monks, Ælfric was consecrated archbishop of Canterbury, after the death of Sigeric. The Saxon Chronicle describes the *election* by King Æthelred and his council as taking place on Easter day, two years before, at Amesbury. Three years after this time, Ælfric goes to Rome to obtain his pall; according to a Norman interpolation of the Saxon Chronicle, which is *supported only by the authority of one MS.* (See “Ingram’s Saxon Chronicle,” published 1823.)

During the time that Ælfric presided over the see of Canterbury, England was much ravaged by the Danes under Sweyn. Ælfric died on Nov. 16th, <sup>†</sup>A.D. 1006, according to Florence of Worcester, but in A.D. 1005 according to the Saxon Chronicle, and was buried at Abingdon, the place at which he had first embraced the profession of a monk, but his remains were afterwards removed to Canterbury during the reign of Canute.

The will of Ælfric, archbishop of Canterbury, proves his connection with the above-named places by his bequeathing to them various legacies; to Abingdon, he bequeathed land at Dumeltun, with ten oxen and two men; to St. Alban’s, the land at Tiwe, Osanig, and London, which he had purchased—and to the people of Canterbury and Wiltshire, he bequeathed a ship to be given as a largess. Leofric the

<sup>†</sup> 16th of the calends of December. (See “Parkerii Antiq. Britan.”)

abbot (of St. Alban's, his brother) and Archbishop Wulstan, were also legatees under the will. (See Hickes's *Epistolary Dissertation*, p. 62.)

The following lines written at a very early date in a copy of *Ælfric's Glossary*, prove the belief of the author that the grammarian and the archbishop were the same person.

"Præsulis hic redolent Ælfrici lypsana summi  
 Qui rector patriæ perstitit Angligenæ.  
 Inter pontifices rutilans ceu mystica lampas  
 Defensor regni—necne salus populi—  
 Heu nostram fera mors extinxit nempe lucernam  
 Heu nostri cecidit fons quoque consilii.  
 Hunc sexta decimaque Kalendas nempe Decembris  
 Assumpsit Michahel seu dedit Emmanuhel—

It is worthy of observation, that although *Ælfric* was in his day greatly honoured at Rome, (as see *Saxon Chronicle*.) in his writings, *nothing* is said of <sup>h</sup>purgatory, as being either a divine or an apostolical tradition, but on the other hand in the homily giving an exposition of the Catholic faith, the final awards of the last judgment are thus described: "Eac we sceolon gelyfan. Ðæt ælc lichama ðe sawle undefeng sceal arisan on domes dæge mid ðam ylcum lichaman. ðe he nu hæfð. and sceal onfon edlean ealra his dæda. Ðonne habbað ða godan ece lif mid Gode, and he sylð ða mede ælcum be his geearnungum. Ða synfullan beoð on helle wite à ðrowigende, and heora wite bið eac gemetegod ælcum be his

<sup>h</sup> The visions of the "Scottish priest Furseus"—otherwise *Fursey*—and of the "Northumbrian thane *Drihthelm*," (of which *Bede* gives a narrative,) are recounted by *Ælfric*; but these tales are evidently allegorical, to be regarded in the same light—*Mr. Southey* has observed in his "*Vindiciæ Ecclesiæ Anglicanæ*"—as *John Bunyan's Pilgrim's Progress*. But even in the latter of these visions we read: "Witodlice ða ðe fulfremede beoð on geðohte, on worde, on

weorce, swa hraðe swa hi of worulde gewitað, swa becumað hi to heofenan rice, of ðam ðu gesawe ðæt micle leoht mid ðam wynsumum bræðe and ðonon ðu gehyrdest ðone fægeran dream." "But those who are perfect in thought, in word, in work, as soon as they depart from the world, they come into the kingdom of heaven, from that thou sawest the great light with the winsome fragrance, and thence thou heardest the sweet melody."

gœearnungum," &c. "We also should believe that every body which has received a soul *shall arise at doomsday* with the same body that it now has, and shall receive the reward of all its deeds; then the good shall have eternal life with God, and He will give rewards to every one according to his deserts. The sinful shall be ever suffering in hell torment, and their torment shall be also measured to every one according to his deserts," &c.

So also in Ælfric's homily for the fifth Sunday after Lent: "Hwæt is godra manna deað buton awendednys and færr fram deaðe to ðam ecan life? Se lichama awent to eorðan and anbidað æristes and on ðam fyrste nan ðing ne gefret. Seo clæne sawul anbidað eac ðæs ecan æristes ac heo wunað on wuldre on ðære hwile mid halgum. Ðæs manfullan mannes deað is ðæt his sawul færð fram ðissere scortan blisse to ðam ecum witum. on ðam heo sceal ecelice cwyllmian. and swa ðeah næfre ne ateorað." "What is the death of good men, but a change and passage from death to everlasting life? The body *turns to earth and awaits the resurrection, and in that space feels nothing*. The pure soul also awaits the eternal resurrection, but it continues for that interval, with the saints in glory. The wicked man's death is, that his soul passes from this short joy to everlasting torments, in which it shall suffer eternally, and yet never perish."

Numerous other passages from the homilies, as from that "On repentance," &c., might be adduced to confirm this point.

Again *nothing* is said of the supremacy and of the privileges imputed by the Romanists to <sup>1</sup>St. Peter, but, the homily

<sup>1</sup> Dr. Lingard, in his history of the Anglo-Saxon Church, asks, "where do we find St. Paul called the head of the Church, the prince of the apostles?" The learned historian appears to have ignored the fact, that Ælfric frequently speaks of St. Paul as "Ealra ðeoda

lareow," Bede as "Ille cœlestis exercitus præcipuus miles," and the royal translator, Alfred, as "Se mæsta cempa, and se hyhsta ðæs heofonlican werodes," "the *greatest champion*, and the *highest* of the heavenly army." Mr. Paley (in his strictures upon Mr.

on the nativity of one apostle clearly proves, that in Ælfric's estimation (like in that of Bede and of Alfred the Great) St. Paul was esteemed altogether the equal of St. Peter. "Paulus is se ðreotteoða ðyses heapes. he næs na lichamlice on life mid Christe. ac he hine geceas siððan of heofenum. and he is geendebyrd to Petre. for his micclum gearnungum and gedeafum on Godes willan," &c. "Paul is the thirteenth of this company; he was not bodily in life with Christ, but He chose him afterwards from heaven, and he is *set in order with Peter* for his great merits, and labours, *by the Lord's will.*" Again, in the homily for the sixth Sunday after Pentecost, we read: "Ðonne sceal gehwa him æteowian hwæt he mid ðam punde geteolod hæfð. ðær lætt Petrus sæ Apostol forð ðæt Judeisce folc. ðe he ðurh his lare to geleafan gebigde. Paulus. ðeoda lareow. ðær læt forð fornean ealne middan eard." "When each shall shew to Him what he hath gained, with the pound; there Peter the Apostle shall lead forth the Jewish people, whom he, through his doctrines, hath reduced to the faith. Paul, the *Apostle of the nations* shall there lead forth almost all the world," &c. But not only is St. Paul esteemed St. Peter's equal, but St. James, in the homily upon that Apostle's festival, is thus described by Ælfric as *succeeding Christ as the head of the Church*. "He feng to Christes setle after his ðrowunge. and gymde ðæs halgan hires. ðe ðam hælende filigde. and ðæra geleaffulra manna ðe on hire gelyfdon." "He succeeded to Christ's seat after His passion, and *had charge of the holy family* which had followed Jesus, and of the faithful men who believed in Him." So also in the homily upon Pentecost, "Ða Apostoli syððan. ærðam ðe hi toferdon. ge-

Soames) has laid much stress on the passage, "Nu berð Petrus ðæt hiw. oððe getacnunge. ðære halgan gelæunge on ðære he is ealdor under Christe." "Now Peter bears a sem-

blance, or type of the holy Church, in which he is *an elder* (or *a ruler*) under Christ," not "*chief*," as Mr. Paley has rendered it.

setton Jacobum. ðe wæs gehaten Rihtwis on Christes setle. and eall seo geleaffulle gelaðung him gehyrsumode æfter Godes tæcunge. He ða gesæt ðæt setl ðritig geara, and æfter him Symeon ðæs Hælendes mæg.” “The Apostles afterwards, before they separated, appointed James, who was called Righteous, to Christ’s seat, and *all the faithful Church obeyed him according to God’s instruction*. He then sat on that seat thirty years, and after him Symeon, a kinsman of the Saviour.”

Moreover, the interpretation which Ælfric gives of Christ’s metaphorical speech to St. Peter (as recorded in St. Matthew, xvi. 16—19) is quite incompatible with the claims advanced by the advocates of papal supremacy, and accords with that of Chrysostom, Cyril, and Hilary. In the homily upon the Passion of the Apostles Peter and Paul, we read, “Drihten cwæð to Petre. ‘Ðu eart stænen.’ For ðære strençðe his geleafan. and for anrædnysse his andetnysse he underfencg ðone naman. forðan ðe he geðeodde hine sylfne mid fæstum mode to Christe se ðe is ‘Stan’ gecweden fram ðam Apostole Paule. ‘And ic timbrige mine eyrcan uppon ðisum stane.’ ðæt is, ofer ðone geleafan ðe ðu andetst. Eal Godes gelaðung is ofer ðam stane gebytlod. ðæt is ofer Christe. forðam ðe he is grundweall ealra ðæra getimbrunga his agenre cyrcan. Se ðe ne bytlað of ðam grundwealle his weorc hryst to micclum lyre.” &c. “The Lord said to Peter, ‘Thou art of stone.’ For the strength of his belief, and for the steadfastness of his profession, he received that name, because he had attached himself with firm mind to Christ, who is called ‘stone’ (‘Rock’) by the Apostle Paul. ‘And I will build My Church upon this stone,’ that is, *on that faith which thou professest*. All God’s Church is built upon *that stone*, that is, *upon Christ*, for He is the foundation of all the fabrics of His own Church. He that buildeth not upon that foundation, his work falls to great destruction,” &c. In the homily also upon the festival of St. Peter, the above-mentioned in-



terpretation of our Lord's speech to that Apostle is confirmed.

Again, *nothing* is said of the reading of the Scripture to be forbidden to the lay people; *nothing* of the denial of the cup to the laity; *nothing* of the change of the substance of the bread and wine, by the hands of the priest in the Eucharist; but on the other hand, numerous passages, as before mentioned, are to be found, which are directly opposed to the doctrine of transubstantiation; and not only did Ælfric, like the great preceding herald of civilization and literature, Alfred the Great, translate many parts of Scripture, (if not all the Gospels, at least probably that of \*St. Matthew,) for the benefit of his countrymen, but he, moreover, in the "Canons" published at the request of Wulfsinus, bishop of Sherborne, has given an especial charge that the people should be rightly *taught the Scriptures in their own tongue*. "¹Se mæsse-preost sceal secgan. Sunnan-dagum and mæsse-dagum. ðæs god-

\* At the end of C. C. C. MS. of St. Matthew's Gospel are found these words, "Ego Ælfricus scripsi hunc librum in monasterio Baððonio et dedi Brihtwoldo præposito."

¹ The "Mæsse-Preost." There were seven orders in Ælfric's time in the Anglo-Saxon Church; the seventh was the presbyter, or mass-priest, that is, a priest who could administer the Holy Eucharist. Ælfric says in his Canons, "Presbiter is mæsse-preost oððe eald-wita. na ðæt ælc eald sy. ac ðæt he eald sy on wisdom. Se halgað Godes husel. swa swa se hælend behead. he sceal ðæt folc læran to geleafan mid bodunge. and mid clænum ðeawum ðam christenum gebysnian. and his lif ne sceal beon swylce læwedra manna. Nis na mare betwyx mæsse-preoste and bisceop buton ðæt se bisceop bið gesett to hadigenæ preostas. and to bisceopgenne cild. and

to halgyenne cyrcan. and to gymenne Godes gerihta. forðan ðe hit wære to mænigfeald. gif ælc mæsse-preost swa dyde. and hy habbað ænne had. ðeah se other sy furðor." &c. "Presbyter is the mass-priest, or old 'wita,' not that every one is old, but that he is old in wisdom. He consecrates God's housel, as the Saviour commanded. It is his duty to instruct the people in belief, with preaching, and with pure morals to give an example to Christians. And his life ought not to be as that of laymen. There is no difference between a mass-priest and a bishop, save that the bishop is appointed for the ordaining of priests, and confirming of children, and for the consecrating of churches, and for taking care of God's dues; for it would be too complex (a thing) if every mass-priest did so: but they have one order; although the latter is superior." The other orders in the

spelles angyt on "Englisc ðam folce. and be ðam Pater noster. and be ðam credan eac. swa he oftost mage. ðam mannum to onbryrdnyse. ðæt hi cunnon geleafan. and heora cristendom gehealdan," &c. "The mass-priest shall, on Sundays and festivals, tell to the people the sense of the gospel in English, and concerning the Pater noster, and the creed also, as often as he possibly can, as an incitement to men, that they may know the faith, and preserve their Christianity." (See Thorpe's "Laws," &c., vol. ii. p. 359.) For further information upon the doctrines of the Anglo-Saxon Church in the time of Ælfric, see "The Testimonie of Antiquitie," published by Archbishop Parker, Lisle's Monuments in the Saxon Tongue, and Soames's Bampton Lectures for the year 1830.

The text of the Hexameron is taken from a very ancient MS., numbered Junius 23, in the Bodleian, and is collated with Jun. 47 of the same, which is a transcript made by the indefatigable Junius from a MS. in the Hatton collection.

Anglo-Saxon Church were, the Ostiarius, Lector, Exorcista, Acoluthus, Subdiaconus, Diaconus.

" It is also probable that the Gospel itself was first read to the people in English, before the priest expounded upon it, as, in the copies of the Anglo-

Saxon Gospels now extant, portions are appointed for particular festivals, as, for instance, " ðys Godspel gebyrað on Petres mæsse-dæg," &c. "This Gospel belongs to Peter's festival," &c.

**STI BASILII EXAMERON,**

**ÆT IS**

**BE GODES SIX DAGA WEORCUM.**

## EXAMERON ANGLICE.

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I. On sumum oðrum<sup>a</sup> spelle we sædon hwilon ær. hu se Ælmihtiga God ealle ðing gesceop binnon six dagum. and seofon nihtum. ac hit is swa menigfeald and swa mycel on andgite ðæt we ne mihton secgan swa swiðe embe ðæt swa swa we woldon on ðam ærran cwyde. Ne we gyt ne magon swa micclum eow secgan on ðam deopan andgite swa swa hit gedafenlic wære. We wyllað ðeah eow secgan sum ðing deoplicor be Godes weorcum on ðysum soðum gewrite. ðæt ge wislicor magon witan eowerne scyppend mid soðum geleafan. and eow sylfe oncnawan. Næs nan mann on life on ðyssere langsuman worulde ðe ðas lare cuðe cyðan ænigum menn. ærðam ðe se Ælmihtiga God. se ðe ana is scyppend. he gecyðde Moyse on ðam munte Sinai. and hine ðær lærde embe ðas deopan lare feowertig daga on an. and he ætes ne gymde on eallum ðam fyrste. ac hine afedde God. and he underfeng ða of Godes sylfes dihte ealle ða deopnyssa ðe he on fif bocū syððan afæstnode. Ða bec synd gehatene seo ealde gecyðnyss and seo ealde æ. ðæt is open lagu ðe God gesette Israhela folce. ærðam ðe Crist come to ðyssere weorulde on menniscnyse acenned. and he cydde him sylf ðæt gastlice andgit ðære ealdan gesetnyse his leorningcnihtum oððæt hit becom to us. Ðæra fif boca angin is ðysum wordum ongunnen. <sup>b</sup>*In principio creavit Deus cælum et terram* ðæt is on Englisc. "God ælmihtig gesceop ærest on anginne heofonan and eorðan." Her ge

<sup>a</sup> See "Ælfric's Treatise on the Old Testament," edited by Lisle, and styled Lisle's "Ancient Monuments in the

Saxon tongue." Published in London, A.D. 1623 and 1638.

<sup>b</sup> Gen. i. 1.

## THE HEXAMERON IN ENGLISH.

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I. IN another <sup>a</sup>discourse we said sometime since, how the Almighty God created all things within six days and seven nights; but it is (a subject) so complex, and so great to understand, that we could not say so much about it, in the former relation, as we have wished; nor can we even yet speak so fully to you on its deep signification as might be fitting; we will, nevertheless, relate some thing to you, more deeply, concerning the works of God—in this truthful treatise—in order that ye may, with greater wisdom, acknowledge your Creator with true belief, and have a knowledge of yourselves. There was not any man, alive in this wearisome world, that could impart to any man these precepts, before that the Almighty God, who alone is the Creator, imparted them to Moses on the mount Sinai, and there instructed him concerning these profound precepts, for the space of forty days at once; and he (Moses) took no care of food during all that time, but God fed him, and he received then from the dictating of God Himself all the mysteries, which he afterwards inscribed in five books. These books are called the Old Testament, and the old law, that is, the public law which God appointed for the people of Israel, before that Christ came into this world, begotten in the state of man. And He made known Himself the spiritual meaning of the Old Testament to His disciples, until that it came to us. The commencement of the five books is made in these words: <sup>b</sup>*In principio creavit Deus cælum et terram*, that is to say in English, “God Almighty created first in the beginning the heaven and the earth.” Here you may hear that the heaven

magon gehyran ðæt heofone næs na ær ærðam ðe se ælmihtiga wyrhta hi geworhte on anginne and ealne middan-eard on his mycclum cræfte. ac he sylf wæs æfre unbeginnen scyppend. se ðe swa mihtiglice gemacode swylcne cræft.

II. Full dysig bið se mann, and ðurh deofol beswicen. se ðe nele gelyfan, ðæt se lifigenda God æfre wære wunigende, ærðam ðe he worhte gesceafta. ac he geswutelode his mihta ðurh ða gesceafta. and wolde ðæt ða gesceafta gesawon his mærdæ. and hine wurðodon à on wuldre mid him ða ðe andgyt habbað. ðæt syndon englas and men. On anginne gesceop se ælmihtiga fæder thysne middan-eard swa swa Moyses awrat. and ðæt angin is ðæs ælmihtigan Godes sunu on gastlicū andgite swa swa ðæt godspell us segð *“Ego principium qui et loquor vobis* Ðis cwæð se hælend on his halgan godspelle. *“<sup>a</sup>Ic sylf eom angin ðe eow to sprece.”* He sylf is soð anginn of ðam soðan anginne. and he is *“soð wisdom of ðam wisan fæder. and seo mycele miht<sup>f</sup> ðe he mid geworhte ða wundorlican gesceaftu. and he hi ealle geliffæste on ðam life ðe hi habbað ðurh ðone halgan gast. ðe gæð of ðam fæder and of ðam Suna. forðam ðe he soðlice is heora begra lufu him bam gemæne. Ælmihtig God. anes gecyndes and anre mægen-ðrymnysse on anre godcundnysse.*

III. Ðis is mycel eow mannum on mode to asmeagenne. and nan man ne mæg on ðysum middan-earde fullfremedlice secgan embe ðone soðan God. Ge sceolon gehyran ðeah sum ðing be him. ðæt ge on geleafæste eower lif ne adreogan, gif ge nan andgit embe ðæt ne cunnon. and gif ge naht ne gehyrað embe ðone heofonlican God. se ðe on ðrim hadum soðlice æfre rixað on anre godcundnysse, an

<sup>c</sup> See St. John's Gospel, viii. 25. Ἐλεγον οὖν αὐτῷ, Σὺ τίς εἶ; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· τὴν ἀρχὴν ὁ, καὶ λαλῶ ὑμῖν; and also “Bedæ Commentaria in Vetus Testamentum,” vol. vii. p. 3, (edit. Giles.)

<sup>d</sup> Revelations of St. John xxi. 6.

<sup>e</sup> See “Ælfric's preface to the Hecatæuch,” edited by Thwaites, A.D. 1698, and “Alfric's Vorrede zur Genesis,” given by Heinrich Leo in his Angelsächsische Sprachproben.

<sup>f</sup> Ælfric in a sermon upon our Lord's Nativity, says, “Word bið

was not formerly before that the almighty workman made it in the beginning and all the earth, by His great skill, but He Himself, who made so mightily such a craft, was a Creator without beginning.

II. Completely ignorant (dizzy) and deceived by the evil spirit, is the man who is unwilling to believe that the living God was ever dwelling (in eternity) before that He formed the creatures, but He hath made known His powers, by means of the things created, and He would that the things created should see His wonders, and should worship Him always in glory, with those that have understanding, that is to say, angels and men. In the beginning the Almighty Father created this earth, in the way that Moses has written, and the beginning is the Son of the Almighty God in a spiritual sense, as the gospel sayeth to us, *Ego principium qui et loquor vobis*. This the Saviour said in His holy gospel. "I, Myself, that am speaking to you, am the beginning." He is Himself the true beginning of that which was verily a beginning, and He is the true wisdom of the Father of wisdom, and the mighty power by which He formed the wondrous things that were created, and He quickened them all with the (principle of) life, which they have, by means of the Holy Ghost, who proceedeth from the Father and the Son, inasmuch as He is truly the love of them both, (being) common to both of them, an Almighty God, of one nature, and of one majesty, in one Godhead.

III. This is much for you men to contemplate in your minds, and no man is able in this world perfectly to speak about the true God. Ye shall, nevertheless, hear something about Him, in order that ye may not lead your life in unbelief, (as ye would do,) if ye have no knowledge and understanding about that, and if ye did not hear any thing about the heavenly God, who truly ever reigneth, in three persons

wisdomes geswutelung, and ðæt word  
ðæt is se wisdom, is acenned of ðam  
Ælmihtigum Fæder butan anginne;  
forðan ðe he wæs æfre God of Gode,  
wisdom of ðam wisan Fæder. Nis he

na geworht, forðan ðe he is God, and  
na gesceaft, ac se Ælmihtiga Fæder  
gesceop ðurh ðone wisdom ealle ges-  
ceafta," &c.

æلميhtig scyppend. Mycel is se ƿfæder. and mycel is his wisdom and micel is heora lufu. Loca þu nu georne ðæt þu swa swyðe ne dwelige ðæt þu gedon wylle ðone sunu læssan ðonne his leofa fæder is. oððe heora begra lufu, be ðinum lytlan andgite unmihtigran gemacian wylle. ac þu ne miht swa ðeah. ðeah þu swa micclū dwelige. gedon ðæt heora ænig unmihtigre beo ðonne Æلميhtig God. Eall seo ealde gesetnyss ðe we ær embe spræcon. and se hælend sylf on his halgan godspelle cyðað ða halgan ðrynnysse on soðre annysse. ænne Æلميhtigne God. æfre unbegunnene. se ðe næfre ne geendað. and hu wylt þu nu furðor embe ðis smeagian. ðonne þu sylf ne canst embe ðe sylfne soðlice smeagian. Sege me nu soðlice hu miht þu geseon ðinne hrycg. oððe ðinne hneccan. ðeah þu locige underbæc. oððe ðine agene sawle hu heo gesceapen is. Ðu scealt gelyfan on ðone lifigendan God. and na ofer ðine mæðe “motian” be him. Ðy læs ðe þu dwelige swa swa to feala dydon ðe ofer heora andgit embe ðæt smeaddon butan geleafan. and for ðy losodon.

IV. On ðam forman dæge ure drihten gesceop seofonfealde weorc. ðæt wæron ealle englas. and ðæs leohtes angin. and ðæt antimber ðe he of gesceop syððan gesceafta. ða upplican heofenan and ða nyðerlican eorðan. ealle wæterscypas. and ða widgillan sæ. and ðæt upplice lyft. eall on anū dæge. Ða englas he geworhte on wundorlicre fægernysse and on mycelre strençðe manega ðusenda ealle lichamlease lybbende on gaste. <sup>h</sup> Be ðam we sædon hwilon ær swutelicor on gewrite. Næs na God butan leohte ða ða he ðæt leoht gesceop. he is him sylf leoht ðe onliht ealle ðing. ac he gesceop ðæs dæges leoht. and hit syððan geeacnode mid ðam scinendum tunglum. swa

<sup>h</sup> Thus too Ælfric, in a homily upon the Catholic faith, “Hwæt is se Fæder? Æلميhtig Scyppend, na geworht, ne acenned, ac he sylf gestrynde Bearn him sylfum efen-ece. Hwæt is se Sunu? He is ðæs Fæder wisdom, and his Word, and his miht,

ðurh ðone se Fæder gesceop ealle ðing and gefadode. Nis se Sunu na geworht, na gesceapen, ac he is acenned. . . . Uton nu gehyran be ðam Halgan Gaste hwæt he sy. He is se willa and seo soðe lufu ðæs Fæder, and ðæs Suna, ðurh ðone sind ealle ðing gelif-



(but) with one divine nature, one Almighty Creator. Great is the *ƿ*Father, and great is His wisdom, and great is their love. Look now earnestly that thou do not so greatly err, as to wish to make the Son of less importance than is His beloved Father, or by thy little understanding will make more powerless the love of them both; but thou mayest not, nevertheless,—though thou so greatly err,—make that any of them be more unmighty than Almighty God. All the Old Testament, concerning which we have formerly spoken, and the Saviour Himself, in His holy gospel, declare the Holy Trinity in a true unity, one Almighty God, ever without beginning, and that never hath ending; and in what manner wilt thou now enquire further about this, when thou thyself knowest not truly how to make enquiries about thyself? Tell me now truly, in what way canst thou see thy back or thy neck, although thou look backwards? or thine own soul, how is it created? Thou shalt believe in the living God, and shalt not dispute beyond thy condition concerning Him, lest thou err as too many did, who, beyond their understanding, made enquiries concerning it, without belief, and therefore perished.

IV. Upon the first day our Lord created a sevenfold work, that is to say, all the angels, and the beginning of light, and the substance of which He afterwards created His creatures, the heavens on high and the earth below, all the body of waters and the spacious sea, and the lofty atmosphere, all in one day. The angels He made of wondrous fairness, and of great strength, many thousands, all bodiless, living in spirit; concerning them we have<sup>b</sup> spoken, sometime before, more plainly in writing. God was not without light, when He created the light. He is Himself the light, that enlighteneth all things, for He created the light of day, and afterwards increased it with the shining stars, as is hereafter mentioned.

fæste and gehealdene . . . Nis se Halga Gast na Sunu, forðan ðe he nis na acenned. ac he gæð of ðam Fæder and of ðam Suna gelice. forðan ðe he is heora beigra willa and lufu," &c.

<sup>b</sup> See "Ælfric's treatise on the Old Testament," published in Lisle's "Ancient Monuments in the Saxon tongue," p. 3.

swa her æfter segð. Dæges leoht he gesceop and <sup>1</sup>to-  
dræfde ða ðeostru. Ðæt ða gesceaftu gesewenlice wur-  
don ðurh ðæs dæges lihtinge on lenctenlicre tide. forðam  
ðe he on lencten tid. swa swa us lareowas secgað. gesceop  
ðone forman dæg ðyssere worulde. Ðæt is on gerim-  
cræfte. xv. cl. <sup>1</sup>Aprilis and syððan ða gesceafta. swa swa  
we secgað her. Ða upplican heofonas ðe englas on-  
wuniað. he geworhte eac ða on ðam ylcan dæge. Be  
ðam we singað on sumum sealme ðus <sup>1</sup>*Opera manuum  
tuarum sunt cœli*. “Ðinra handa geweorc syndon heofonas  
drihten.” Eft on oðrum sealme sang se ylca witega. <sup>1</sup>*Ipsē  
dixit et facta sunt : ipse mandavit et creata sunt*. “He sylf  
hit gecwæð and hi wurdon geworhte. he sylf hit bebead  
and hi wurdon gesceapene.” Ðæt wæter. and seo eorðe  
wæron gemengede oð ðone ðriddan dæg. Ða todyde hi  
God. swa swa her æfter segð on ðyssere gesetnysse.  
Ðæt lyft he gesceop to ures lifes strangunge. ðurh ðæt  
we orðiað and eac ða nytenu. and ure fnæst ateorað. gif  
we ateon ne magon mid urum orðe into us ðæt lyft and  
eft utablawan ða hwile ðe we beoð cuce. Ðæt lyft is  
swa heah swa swa ða heofonlican wolcnu and eac ealswa  
brad swa swa ðære eorðan bradnyss. on ðære fleoð fuge-  
las. ac heora fiðera ne mihton na hwiðer hi aberan gif hi  
ne abære seo lyft.

V. <sup>1</sup>*Secundā die fecit Deus firmamentum*. “On ðam oðrum  
dæge ure drihten geworhte firmamentum.” ðe men hatað  
rodor. se belycð on his bosme ealle eorðan bradnysse. and  
binnan him is gelogod eal ðes middan eard. and he æfre  
gæð abutan swa swa yrnende hweowol. and he næfre ne  
stent stille on anum, and on anre wendinge. Ða hwile ðe  
he æne betyrnð. gæð witodlice forð feowor and twentig  
tida. Ðæt is ðonne ealles an dæg and an niht. <sup>1</sup>Done

<sup>1</sup> So also in Cædmon's Paraphrase,  
p. 8—20 :—

“Ða gesundrode  
Sigora waldend  
Ofer lago-flode  
Leoht wið ðeostrum  
Sceade wið sciman,” &c.

<sup>1</sup> That is, the 18th day of March.  
Thus, too, Ælfric in the homily ap-  
pointed to be read upon the octaves  
and circumcision of our Lord, “Se  
eatheteoða dæg ðæs monðes ðe we  
hatað Martius, ðone ge hatað Hlyda  
wæs se forma dæg ðyssere worulde.

The light of day He created, and <sup>1</sup>dispelled the darkness, in order that the things created might be made visible through the enlightening of the day in the vernal season, inasmuch as He, in the time of spring, as the doctors tell us, created the first day of this world, that is, by computation, the fifteenth of the calends of <sup>1</sup>April, and after that, the things created, as we here tell you. The heavens on high, wherein the angels have their habitations, these He also formed on the same day. Concerning them we sing in a certain psalm thus, <sup>2</sup>*Opera manuum tuarum sunt cæli*, that is, "The heavens are the work of Thy hands, O Lord;" again, in another psalm has the same prophet sang, <sup>1</sup>*Ipse dixit, et facta sunt, ipse mandavit et creata sunt*, "He spake it Himself, and they were formed: He commanded it Himself, and they were created." The water and the earth were commingled until the third day, then God divided them, as is hereafter mentioned in this treatise. The atmosphere He created for the strengthening of our life; through it, we breathe, and also the inferior animals, and our breath faileth, if we cannot draw the atmosphere with our breathing into us, and again breathe it forth, as long as we are alive (quick). The atmosphere is as high as are the clouds of heaven, and also all as broad as is the breadth of the earth; in it do the birds fly, but their pinions could not carry them any where if the atmosphere did not bear them up.

V. <sup>m</sup>*Secunda die fecit Deus firmamentum*, "on the second day our Lord formed the firmament, which men call Rodor;" it encloseth in its bosom all the breadth of the earth, and within it is placed all this earth, and it ever goeth about as a running wheel, and it never standeth still altogether, and with one turning; the while it is turning round once, there go forth, indeed, four and twenty hours, that is, therefore altogether, one day and one night. <sup>n</sup>The firmament God

On ðam dæge worhte God leoht, and merigen, and æfen."

<sup>k</sup> Psalm cii. 25.

<sup>1</sup> Psalm cxlviii. 5.

<sup>m</sup> Gen. i. 6, 7.

<sup>n</sup> In the Pentateuch termed "fast-  
nesse."

rodor God gehet heofon. he is wundorlice healic and wid on ymbhwyrfte. se gæð under ðas eorðan ealswa deop. swa bufan. ðeah ðe ða ungelæredan menn ðæs gelyfan ne cunnon. And God ða todælde ðurh his drihtenlican mihte ða nyðerlican wæteru ðe wæron under ðam rodere fram ðam upplicum wæterum ðe wæron bufan ðam rodore. Be ðam upplicum wæterum awrat se witega ðus *⁹ Laudate eum cæli cælorum et aquæ, quæ super cælus sunt, laudent nomen Domini.* “Heriað hine heofonas ðara heofona heofonas and eac ða wæteru ðe bufan heofonas synd. herian hi Godes naman.” Ðus segð ðæt halige gewrit. Ne heriað ða wæteru mid nanum wordum God. ac ðurh ða gesceaftu ðe he gesceop wundorlice. his miht is geswutelod and he byð swa geherod.

VI. On ðam ðridan dæge ure drihten gegaderode ða sælican yða fram ðære eorðan bradnysse. Seo eorðe wæs set fruman eall ungesewenlic forðam ðe heo eall wæs mid yðum oferðeht. ac God hi asyndrode fram ðam sælicum yðum on hyre agenne stede. swa swa heo stent oððis. Heo ne ʳlið on nanum ðinge. ac on lofte heo stynt ðurh ðes anes mihte ðe ealle ðing gesceop. and he ealle ðing gehylt butan geswince. forðam ðe his nama is *Omnipotens Deus.* ðæt is on Englisc. “Ælmihtig God.” His willa is weorc and he werig ne byð. and his mycele miht ne mæg na hwar swincan. swa swa se witega awrat be him cweðende *⁹ Quia in manu ejus sunt omnes fines terræ.* “forðam ðe on his handa syndon ealle ðære eorðan gémæru.” Ða sæ he gelogode swa swa heo ligið git wiðinnan ða eorðan on hyre ymbhwyrfte. and ðeah ðe heo brad sy. and gebyged gehu. and wundorlice deop. heo wunað eall swa ðeah on ðære eorðan bosme binnan hyre gémærum. God sylf geseah ða ðæt hit god wæs swa. and het ða eorðan ardlice spryttan growende gærs. and ða grenan wyrta mid heora agennum sæde to menigfealdum læce-cræfte. and ða wyrta sona wynsumlice greowon mid menigfealdum blostmum mislice gebleode. God het hi eac spryttan

⁹ Psalm cxlviii. 4.

ʳ Junius reads “ligith.”

⁹ Psalm xxiv. 1; Isaiah ix. 7,

&c.

called heaven. It is wonderfully lofty, and wide in circumference, it goeth under this earth quite as deep, as above; although uninstructed men know not how to give credence to this. And God then separated through His lordly might, the waters below, that were under the firmament, from the waters on high, that were above the firmament. Concerning the waters that are on high, the prophet has thus written, *“Laudate eum cœli cœlorum, et aquæ, quæ super cœlos sunt, laudent nomen Domini,”* “Praise Him, O heavens, ye heavens of heavens, and also the waters that are above the heavens, let them praise the name of the Lord:” thus sayeth the Holy Scripture. The waters praise not God with any words—but by means of the creatures which He has created in a wondrous manner, is His might made known, and He is in this way praised.

VI. On the third day our Lord collected the sea waves from the surface of the earth. The earth was at first altogether invisible, inasmuch as it was all covered over with the waves, but God separated it from the waves of the sea into its own place, as it stands unto this time. It does not lie upon any thing, but it stands on high, through the might of Him alone who hath created all things, and He holds all things without labour, because His name is *Omni-potens Deus*, that is to say in English, “the Almighty God.” His will is action, and He is not weary, and His great might cannot any where labour, as the prophet hath written concerning Him, saying, *“Quia in manu ejus sunt omnes fines terræ,”* “Because in His hand are all the bounds (meres) of the earth.” The sea He placed in the way that it as yet lieth, within the earth, in its circumference; and although it is broad and bent in divers ways, and wonderfully deep, it nevertheless also dwelleth in the bosom of the earth, within its boundaries. God Himself then saw (the thing) that so it was good, and He commanded the earth immediately to sprout forth growing grass, and the green herbs, with their own (peculiar) seed, for the manifold art of the physician, and the plants forthwith sprung up after a pleasant fashion, with manifold blossoms, diversly coloured. God

ðurh his godcundan mihte menigfealde treowcynn mid heora wæstmum mannum to ofætan and to oðrum neodum. and seo eorðe sona swa swa hýre God bebead stod mid holtum agrowen. and mid healicum cederbeamum and mid manegum wudum on hire widgilnysse. mid æppelbærum treowum. and mid orcgeardum. and mid ælcum treowcynne mid heora agenum wæstmum.

VII. On ðam feorðan dæge ure drihten gecwæð 'Gewurðan nu leoht. ðæt synd ða leohtan steorran on ðam heofonlican rodore. ðæt hi todælan magon dæg fram nihte. and hi beon to tacne and tida gewyrcon dagum and gearum and scinon on ðam rodore and onlihton ða eorðan. God geworhte ða sona twa scinende leoht mycele and mære. monan. and sunnan. Ða sunnan on merigen to ðæs dæges lihtinge. ðone monan on æfen mannum to lihtinge on nihtlicere tide mid getacnungum. and ealle steorran he eac ða geworhte. and he hi gefæstnode on ðam fæstan rodore ðæt hi ða 'eorðan onlihton mid heora mænigfealdum leoman. and ðæs dages gymdon. and eac ðære nihte. and ðæt leoht todældon. and ða ðeostru on twa. Næron nane tida on ðam gearlican getæle. ærðam ðe se ælmihtiga scyppend gesceop ða tunglan to gearlicum tidum on manegum getacnungum on lenctenlicere emnihte. swa swa lareowas secgað on gerymcræfte. xii. kl. 'Aprilis. And ne beoð næfre Eastron. ær se dæg cume ðæt ðæt leoht hæbbe ða ðeostru oferswiðed. ðæt is ðæt se dæg beo lengra ðonne seo niht. Be ðam oðrum tidum cwyð ðeos ylce boc swa swa God sæde him sylf to Noe. Sæd tima. and hærfæst. sumor and winter. cyle and hætu. dæg and niht. ne geswicað næfre. Ne standað na ealle steorran on ðam steapan rodore. ac hi sume habbað synderlicne gang beneoðan ðam rodore mislice geendebyrde. and ða ðe on ðam rodore standað. tyrnað æfre abutan mid

\* "Gewurðan," this seems to be an error of the scribe for "Geweorðe."

† "Eorðan," the old MS. reads "eorða."

‡ That is, the 21st of March. In one of Ælfric's homilies we read, "On ðam feorðan dæge. gesette se Ælmihtiga ealle tungla and gearlice tida. and het

ðæt hi wæron to tacne dagum and gearum. Nu ongyrnað ða Ebreiscan heora geares anginn on ðam dæge ðe ealle tida gesette wæron. ðæt is on ðam feorðan dæge woruldlicere gesceapenyse. and se lareow Beda telð mid micclum gesceade ðæt se dæg is xii. kl. Aprilis."

also, through His divine power, commanded it to produce many various kinds of trees, with their increase, as fruits for man, and for other necessary purposes; and the earth forthwith, as God gave commandment to it, stood overgrown with groves, and with high cedar trees, and with many forests (extended) over her immense space, with trees bearing apples, and with orchards, and with every kind of tree with their own proper fruits.

VII. On the fourth day our Lord said, Let now there be light, that is the light stars in the firmament of heaven, that they may separate the day from the night, and let them be for a sign, and make times by days, and by years, and let them shine in the firmament, and let them enlighten the earth. God then forthwith made two shining lights great and majestic, the moon and the sun. The sun in the morning for the enlightening of the day; the moon in the evening, for the enlightening of men in the time of night with her signs. And all the stars He also then formed, and He fixed them in the compact firmament, in order that they might enlighten the earth with their manifold beams, and govern (the course of) the day, as well as of the night, and that they might separate the light and the darkness in twain. There were no seasons in the computation of the year, before that the Almighty Creator formed the stars for the seasons of the year, with many significations, at the time of the vernal equinox, as doctors tell us, by arithmetical art, on the twelfth of the kalends<sup>t</sup> of April; and Easter never takes place before the day comes, that the light has exceeded the darkness, that is to say, that the day is longer than the night. Concerning the other seasons this same book speaketh in the same way that God Himself spoke to Noah. The seed-time and the harvest, the summer and the winter, the cold and the heat, the day and the night, do not at any time desist. All the stars do not stand in the lofty firmament, but some of them have a passage peculiar to themselves beneath the firmament, being set in order in different ways, and those that stand in the firmament turn

ðam bradan rodere on ymbhwyrfte ðære eorðan. and heora nan ne fylð of ðam fæstan rodere ða hwile ðe ðeos woruld wunað swa gehal. Eall swa gæð seo sunne and soðlice se mona abutan ðas eorðan mid bradū ymbhwyrfte eall swa feorr beneoðan. swa swa hi bufan us gað.

VIII. On ðam fiftan dæge ure drihten gesceop of wætere anum ealle fixas. on sæ and on eauum. and eall ðæt on him crypð. and ða mycelan hwalas on heora cynrynum. and eac eall fugolcynn eallswa of wætere. and forgeaf ðam fugelum flyð geond ðas lyft. and ðam fixum sund on ðam flowendum yðum. God hi gebletsode ða ðus cweðende to ðam fixum. “<sup>u</sup>Weaxað and beoð gemenigfylde. and gefyllað ða sæ.” and eac “ða fugelas beon gemenigfylde bufan ðære eorðan.” and hit gewearð ða swa. Ða fugelas soðlice ðe on flodum wuniað. syndon <sup>x</sup>flaxfote. be Godes foresceawunge. ðæt hi swimman magon and secan him foda. Sume beoð lang sweorede swa swa swanas and ylfettan. ðæt hi <sup>r</sup>aræcan him magon mete be ðam grunde. And ða ðe be flæsce lybbað. syndon clyferfete and sceanpe gebilode. ðæt hi bitan magon on sceortum swuran. and swystran on flihte. ðæt hi gelimplice beon to heora lifes tilungum. Nis na eall fugolcynn on Engla ðeode. ne on nanum earde ne byð naht eaðe eall fugolcynn. forðam ðe hi feala syndon. mycele on wæstm and mislice fleoð. swa swa us bec secgað swutollice be ðam.

IX. On ðam syxtan dæge ure drihten gecwæð “Acenne seo eorðe nu <sup>z</sup>cuce nytena on heora cynryne and ða creopendan wyrmas. and eall deorcynn on heora cynrynum.” Hwæt ða God geworhte ðurh his wunderlican mihte eall nyten-cynn on heora cynrynum. and ða wildan deor ðe on wudum eardiað. and eall ðæt fiðerfote byð of ðære foresædan eorðan. and eall wyrmcynn ða ðe creopende beoð. and ða reðan leon. ðe her on lande ne beoð. and ða swif-tan tigres. and ða <sup>a</sup>sylican pardes. and ða egeslican beran. and ða ormaetan ylpas. ða ðe on Engla ðeode acennede

<sup>u</sup> As in “Thwaites’s Heptateuch.”

<sup>x</sup> Junius reads “floxote.”

<sup>r</sup> The other MS. reads “aræccan.”

<sup>z</sup> Junius reads “cvice.”

<sup>a</sup> The other MS. reads “sellican.”



about ever, with the broad firmament, in the circumference of the earth. And not one of these shall fall from the fast firmament, as long as this world shall thus remain entire. In like manner the sun and truly the moon go round about this earth with an extensive circuit, they go quite as far beneath as above us.

VIII. On the fifth day our Lord created out of water alone all the fishes, in the sea and in the rivers, and all that creepeth in them, and the great whales with their generations; and also all kinds of birds, likewise, from water, and He gave to the birds flight through this air, and to the fishes the power of swimming in the flowing waves. God then blessed them, thus saying to the fishes, "Increase and be multiplied and fill the sea," and also, "Let the birds be increased above the earth," and it then became so. The birds, indeed, that dwell in the waters (floods), are broad-footed, by God's providence, in order that they may swim and seek food for themselves. Some are long-necked, as are swans and ylfets (a kind of swan), that they may reach their food upon the ground. And those (birds) that live by flesh are cloven-footed and sharp-billed, that they may bite with short necks, and (they are) swifter in flight, that they may be fit for the toils of their life. There is not every kind of bird in the country of the English, nor in any land is there hardly every kind of fowl, inasmuch as they are many, great in production, and they fly in different ways, as books say plainly concerning them.

IX. On the sixth day our Lord said, "Let the earth now bring forth living creatures after their generations, and creeping worms, and all sorts of wild beast after their kind." Moreover, then, God made, through His wondrous might, all kinds of creatures after their kind, and the wild beasts that have their dwelling in the woods, and all that is four-footed from the aforesaid earth, and all kinds of worms that are creeping; and the savage lions, which are not here in the land, and the swift tigers, and the wondrous pards, and the terrible bears, and the immense elephants, which are not produced in the country of the English, and many other

ne beoð. and feala oðre cynn ðe ge ealle ne cunnon. Ða beoð lang-swyrede ðe lybbað be gærse. swa swa olfend. and assa. hors. and hryðeru. headeor. and rahdeor. and gehwylce oðre. and ælc byð gelimplic to his lifes tilunge. Wulfas and leon. and witodlice beran habbað strangne swuran. and sceortran be dæle. and maran tuxas to heora metes tilunge. forðam ðe hi lybbað heora lif be reaflice swa swa gehwylce oðre deor ðe deriað ðam oðrum. <sup>b</sup>Ða ylpas beoð swa mycele swylce oðre muntas. and hi magon lybban ðreo hund geara. and man mæg hi wenian to wige mid cræfte. swa ðæt menn wyrcað wighus him on uppan. and of ðam feohtað on heora fyrdinge. ðonne flihð ælc hors afæred ðurh ða ylpas. and gif him hwa wiðstent. he byð sona ofreden. Ac we nellað na swiðor nu embe ðis spreca.

X. On ðam ylcan dæge ure drihten wolde mannan <sup>a</sup>gewyrcean of ðære ylcan eorðan. forðam <sup>e</sup>ðe on ðysum fyrste afeoll se deofoll of ðære healican heofonan mid his gegadum for his upahæfednysse into helle wite. Ure drihten cwæð he him on his halgan godspelle <sup>f</sup>*In veritate non stetit, quia veritas non est in eo.* "He ne wunode na on soðfæstnysse. forðam ðe seo soðfæstnyss nis nates hwon on him." God hine geworhte wundorlicne and fægerne. ða sceolde he. gif he wolde. wurðian his scyppend mid micelre <sup>h</sup>eaðmodnysse ðe hine swa mærne gesceop. ac he ne dyde na swa. ac mid dyrstigre modignysse cwæð ðæt he wolde <sup>i</sup>wyrcean his cynesetl bufan Godes tunglum ofer ðæra wolcna <sup>k</sup>heannysse on ðam norð dæle and beon Gode gelic. Ða forlet he ðone ælmihtigan ðe is eall soðfæstnyss. and nolde habban his hla-

<sup>b</sup> See "Sti Basilii Homilia Nona in Hexameron."

<sup>c</sup> The other MS. reads "ofertreden."

<sup>d</sup> The other MS. reads "gewyrcean."

<sup>e</sup> See "Ælfric's treatise on the Old Testament" (in Lisle's "Monuments," &c.) p. 7.

<sup>f</sup> The other MS. reads "hælend."

<sup>g</sup> St. John viii. 44.

<sup>h</sup> The old MS. reads "eadnysse," probably an error of the scribe.

<sup>i</sup> See Isaiah xiv. 12—15.

<sup>k</sup> In "Cædmon's Paraphrase" the desired occupation of the North by Satan is thus noticed—

"Ða he worde cwæð.

Niðes orðyrsted.

Ðæt he on norð-dæle.

Ham and heah-setl.

Heofena rices.

Agan wolde."

Ælfric also, in one of his Homilies,

kinds, of all of which ye know not. Those animals are long-necked that live by grass, as does the camel, and the ass, the horse, and the oxen, the stag and the roe-deer, and every other such as these; and each is fit for the toil of its life. Wolves and lions, and indeed bears have a strong neck, and partly shorter, and greater tusks for the preparing of their food, because these spend their life in rapine, as do all other wild beasts, that injure the others. <sup>b</sup>The elephants are as great as some mountains, and they can live three hundred years, and mankind can accustom them to warfare by skill, so that men make a tower upon them, on high, and from it, fight in their expeditions; then flieth each horse affrighted through the elephants, and if any withstand them it is soon trodden down. But we are unwilling now to speak further about this (subject.)

X. On the same day our Lord would make man out of the same earth, <sup>a</sup>for, at this time, the devil fell from the lofty heaven, with his associates, on account of his pride (lifting up) into the punishment of hell. Our Lord said concerning him, in His holy gospel, *⁊ In veritate non stetit, quia veritas non est in eo.* "He abided not in the truth, for the truth is not in any wise in him." God wrought him wondrous and fair, then it was his duty, if he had (only) willed it, to worship, with great humility, his Creator, who had created him so exalted, but he did not so, but with a presumptuous pride (moodiness) he said, <sup>i</sup>that he would make his throne above the stars of God, over the height of the clouds, in the <sup>k</sup>north part, and be like unto God. Then he forsook the Almighty, who is all justice, and would not have His lordship, but would

says, "Ða began he to modigenne for  
ðære fægernysse ðe he hæfde. and  
cwæð on his heortan. ðæt he wolde  
and eaðe mihte beon his scyppende  
gelic. and sittan on ðam norð-dæle  
heofenan rices. and habban andweald  
and rice ongean God Ælmihtigne."

<sup>k</sup> The idea, too, of placing the evil spirits in the "norð dæl" is pagan, and derived from the habitations of the giants (or "Iötenas") in "Iötunheim," which lay to the north of "Valhalla."

fordscipe. ac wolde beon him sylf on his sylfes anwealde. Ða næfde he nane fæstnunge. ac feoll sona adun mid eallum ðam englum ðe æt his ræde wæron. and hi wurdon awende to awyrigedum deoflum. Be ðam cwæð se hælend her on ðysum life. "¹Ic geseah ðone sceoccan swa swa scinende liget feallende adun dreorig of heofonum." forðam ðe he ahreas ungerydelice.

XI. Ða wolde God wyrcean ðurh his wundorlican mihte mannan of eorðan ðe mid eaðmodnysse sceolde geearnian ðone ylcan stede on ðæra engla geferrædene. ðe se deofol <sup>m</sup>forworhte mid his dystignysse. and God sylf cwæð ða. swa swa us segð ðeos boc. "*Faciamus hominem ad imaginem nostram et similitudinem nostram, et reliqua, &c.*" ðæt is on <sup>o</sup>Englisre spræce. "Uton gewyrcean mannan to ure anlicnysse and to ure gelicnysse." ðæt he anweald hæbbe ofer eallum fixum. and ofer fugolcynne and ofer wild deorum. and ofer eallum gesceafte. <sup>p</sup>Her ge magon gehyran ða halgan ðrynnysse and soðe annysse <sup>q</sup>anre godcundnysse. "Uton wyrcean mannan." <sup>r</sup>Ðær is seo halige ðrynnys. "To ure anlicnysse." ðær is seo annys. to anre anlicnysse. na to ðrim anlicnyssum. <sup>s</sup>On ðæs mannes sawle is Godes anlicnyss. forðam is se mann <sup>t</sup>selra ðonne ða sawul-leasan ny-tenu. ðe nan andgit nabbað embe heora agenne scyppend. God ða geworhte of ðære eorðan <sup>u</sup>lame mid his halgum handum mannan to his anlicnysse. and ableow on his ansyne lificne blæd. and he wearð man geworht on lybbendre sawle. God sylf ða syððan gesceop him naman Adam. and

¹ St. Luke x. 18.

<sup>m</sup> Thus, too, Ælfric in the homily upon the beginning of the creation, "Ða wolde God gefyllan and geinnian ðone lyre ðe forloren wæs of ðam heofenicum werode. and cwæð ðæt he wolde wyrcean mannan of eorðan. ðæt se eorðlica man sceolde geðeon. and geearnian mid eadmodnysse ða wununga on heofenan rice. ðe se deofol forwyrhte mid modignysse."

<sup>n</sup> Gen. i. 26.

<sup>o</sup> In the other MS. "Engliscre."

<sup>p</sup> See "Bedæ Commentaria in Vetus Testamentum," vol. vii. p. 23. (Edit. Giles.)

<sup>q</sup> The scribe has omitted here the preposition "on."

<sup>r</sup> See "Ælfric's Vorrede zur Genesis" published by Leo; and "Ælfric's Preface to the book of Genesis" in Thwaites's Pentateuch, p. 3.

<sup>s</sup> Ælfric, in the homily upon the Catholic faith, thus explains this mys-

be himself, under his own jurisdiction. Then he had not any foundation, but fell quickly down together with all the angels that were in his council, and they were turned into accursed devils. Concerning them the Saviour, whilst here in this life, said, "I saw the deceiver, as a shining light, falling down sorrowfully (drearily) from heaven," in that he fell down impetuously.

XI. Then God would, through His wondrous might, make man from earth, who with humility should deserve the same place, in the fellowship of the angels, that the devil had <sup>m</sup>forfeited, through his presumption, and God Himself, as this book telleth us, then said, <sup>n</sup>*Faciamus hominem ad imaginem nostram, et similitudinem nostram et reliqua*, &c.; that is, in the English language, "Let us make man after our similitude and likeness," that he may have power over all fishes, and over all kinds of birds, and over wild beasts, and over the whole creation. <sup>p</sup>Here ye may hear the holy Trinity and the true unity in one Godhead. "Let us make man," <sup>r</sup>there is the holy Trinity—"after our likeness," there is the unity—in one likeness, not in three likenesses. <sup>s</sup>In the soul of the man is God's likeness, for the man is <sup>t</sup>better than the soulless beasts, which have no understanding concerning their own Creator. God then formed from the <sup>u</sup>loam of the earth with His holy hands, man after His likeness, and He blew into his face the breath of life, and he was made man, with a living soul. God then Himself after-

tery: "On hwylcum dæle hæfð se man godes anlicnyse on him. on ðære sawle, na on ðam lichaman. Ðæs mannes sawl hæfð on hyre gecynde ðære halgan ðrynnysse anlicnyse. forðan ðe heo hæfð on hyre. ðreo ðing. ðæt is gemynd. and andgit. and willa... Nu hæfð heo (id est, 'seo sawul') forði godes anlicnyse on hyre. forðan ðe heo hæfð ðreo ðing on hyre untodæledlice wyrrende," &c.

<sup>t</sup> Thus too Ælfric, in <sup>j</sup>one of his homilies: "He worhte ðone man mid

his handum. and him on ableow sawle. forði is se man betera gif he gode ge-  
 ðihð. ðonne ealle ða nytenu syndon.  
 forðan ðe hi ealle gewurðað to nahte.  
 and se man is ece on anum dæle ðæt  
 is on ðære sawle. heo ne geendað  
 næfre."

<sup>u</sup> Ælfric, in the homily for the first Sunday after Easter, says: "He worhte Adam of lame. Nu ne mage we asmeagan hu he of ðam lame flæsc worhte and blod. ban and fell. feƿ and næglas."

of his <sup>v</sup>anum ribbe worhte him gemacan. hyre nama wæs Eva. ure ealra modor. and God hi ða gebletsode mid ðyssere bletsunge. "Wexað and beoð gemenigfylde. and gefyllað ða eorðan. and habbað eow anweald ofer ða eorðan. and ofer sæ fyxum. and ofer ðam fleogendum fugelum. and ofer eallum ðam nytenum ðe styriað ofer eorðan." God gesceawode ða ealle his weorc. and hi wæron swyðe gode. and se syxta dæg wearð swa geendod.

XII. And God ða gefylde on ðam sefoðan dæge his weorc ðe he worhte on wunderlicum dihte. and hine ða gereste and ðone dæg gebletsode. forðan ðe he on ðam sefoðan dæge <sup>w</sup>geswac his weorces. Næs he na werig. ðeah ðe hit swa awriten sy. ne he mid ealle ne geswac ða gesceafta to edniwigenne. ac he geswac ðæs dihtes ðæs deoplican cræftes. swa ðæt he selcuðe syððan scyppan nolde. ac ða ylcan geedniwian oð ende ðysse worulde. swa swa ure Hælend on his halgan godspelle gecwæð. *"Pater meus usque modo operatur, et ego operor."* ðæt is on Englisc. "Min fæder wyrçð git oð ðysne andweardan dæg. and ic eac wyrce." Ælce geare byð orf acenned. and mennisce menn to mannum acennede. ða ðe God gewyrçð swa swa he geworhte ða ærran. and he ne scypð nane sawle buton ðam cildum anum. and ealle<sup>v</sup> nytenu nabbað nane sawle.

XIII. Sume menn wendon ðæt ðeos woruld wære æfre butan ælcum anginne. eallswa swa heo nu is heofen and eorðe. and <sup>e</sup>all gesceafta. ac we secgað to soðan ðæt God sylf hi gesceop. and <sup>a</sup>næron nane gesceafta gif hi gesceapene næron. ne hi ne gewurdon ðurh hi sylfe, ac hi ge-

<sup>v</sup> Cædmon in his Paraphrase thus describes the formation of Eve :

"He ðæt andweorc.  
Of Adámes.  
Líce áleoðode.  
And him listum ateah.  
Rib of sidan.  
He wæs reste-fæst  
And softe swæf.  
Sár ne wiste.  
Earfoða daél.  
Ne ðær ænig côm.

Blod of bénne.  
Ac him brego engla.  
Of líce ateah.  
Liодende bân.  
Wer unwundod.  
Of ðam worhte God  
Freolicu fæmnan." &c.

<sup>w</sup> Thus, too, Ælfric, in a homily upon Mid-Lent Sunday: "On six dagum geworhte God ealle gesceafta. and geendode hit on ðam sefoðan. ðæt is se Sæternes-dæg. 'ða gereste he

ward gave him the name of Adam, and from <sup>v</sup>one of his ribs He formed him a mate, her name was Eve, the mother of us all, and God then blessed them with this blessing, "Increase and be multiplied and fill the earth, and have you dominion over the earth, and over the fishes of the sea, and over the birds that fly, and over all the creatures that are moving upon the earth." God then beheld all His works and they were very good, and the sixth day was so ended.

XII. And God then completed on the seventh day His works which He had wrought with wondrous conception, and He then rested Himself and blessed the day, because He on the seventh day <sup>w</sup>ceased from His work. He was not weary, although it is so written, nor did He altogether desist from renewing His creatures, but He ceased from the disposition of the profound art, so that He would not afterwards create things unheard of, but renews the same unto the end of this world, as our Saviour hath said in His holy gospel, <sup>z</sup>*Pater meus usque modo operatur, et ego operor*, that is in English, "My Father worketh yet unto this present day, and I also work." In every year is cattle propagated, and the human race is produced to men, whom God makes as He made the former ones, and He does not create any soul except in children alone, and all the inferior animals have not any soul.

XIII. Some persons have thought (weened) that this world was ever without any beginning, altogether as it now is, heaven and earth, and all creatures, but we in truth say that God Himself created them, and there would not have been any creatures if they had not been created, nor were they made through themselves, but God wrought them.

hine, and <sup>ð</sup>one dæg gehalgode.' Ne gereste he hine for<sup>ð</sup>i <sup>ð</sup>æt he werig wære. se <sup>ð</sup>e ealle <sup>ð</sup>ing de<sup>ð</sup> buton geswince. ac he geswac <sup>ða</sup> his weorces. he geswac <sup>ð</sup>æs dihtes ealra his weorca. ac he ne geswac na to gemenigfyldenne <sup>ð</sup>æra gesceafta æftergengnyssa. God geswac <sup>ða</sup> his weorces swa <sup>ð</sup>æt he na ma gecynda si<sup>ð</sup>ðan ne gesceop. ac

swa <sup>ð</sup>eah he gemenigfylt dæghwomlice <sup>ða</sup> ylcan gecynd."

<sup>z</sup> See St. John v. 17; and "Bedæ Commentaria in Vetus Testamentum," (edited by Giles,) vol. vii. p. 32.

<sup>v</sup> Junius here inserts "<sup>ða</sup>."

<sup>z</sup> Eall, an error of the scribe for "ealle."

<sup>z</sup> Junius here inserts "hi."

worhte God. Ælc ðing hæfð anginn and ordfruman ðurh God. buton se ana scyppend ðe ealle ðing gesceop<sup>b</sup>, se næfð nan anginn ne nænne ordfruman. ac he sylf is anginn and soðlice ordfruma ealra c<sup>c</sup>ðinga. and æfre ungeendod.

XIV. Næs hit na færlic geðoht oððe unforesceawod ræd ðæt se Ælmihtiga God ðysne middan eard gesceop. ac wæs æfre æt fruman on his ecum ræde. ðæt he wolde gewyrcean ealle ðas woruld. and ealne middan eard mid his agenre mihte him sylfum to lofe. swa swa we geseoð nu. ðæt ealle gesceafta heriað heora scyppend. butan ðam earmum mannum ðe hine forseoð and hine herian nellað. ne hi his ne gymað ðæt hi mid ðam ealdan deofle endealaslice losion. Wel wyste ure scyppend. ða ða he geworhte Adam ðone frumsceapenan mann. ðæt he syngian wolde ðurh ðæs deofles lare. swa swa he dyde syððan. and God wyste eac swylce hu he sylf smeade embe ða bote ða iú. hu he hit gebetan mihte ðurh his halgan gife ðæt he gehulpe ðam menn and eac his ofsprince. ðam ðe on hine gelyfað and mid soðre lufe hine simble wurðiað.

XV. On ælcum lichamlicum gesceafta syndon feower ðing. "Eorðe and wæter. fyr. and lyft." Fyr is behyd on heardum stanum. se stan cymð of eorðan. and he swæt swa ðeah. and of stancludum. cumað wyll springas. Ure lichama is eorðe. and he oft ðeah swæt. and of ðam fyre hatað ðe him on wunað. and on ðam lyfte we lybbað ealle. Se mann wæs swa gesceapen ðæt he syngian ne <sup>d</sup>dorste. and he wære gesælig gif he na ne syngode. æfre undeaddlic gif he his drihtne gehyrsumode. and gif he syngode he wære ungesælig. and syððan deadlic for ðære synne fremminge. God hine ne <sup>e</sup>neadode on naðre healfe. ac let hine habban his agene cyre. Næs he na geworht mid nanre wohnysse. ne mid nanum synnum gesceapen to menn. ne nane leahtras

<sup>b</sup> A parallel passage occurs in one of Ælfric's homilies: "An anginn is ealra ðinga. ðæt is God Ælmihtig. He is ordfruma and ende: he is ordfruma. forði he wæs æfre; he is ende. butan ælcere geendunge. forðan ðe he bið

æfre ungeendod."

<sup>c</sup> Junius here inserts "oðra."

<sup>d</sup> "Dorste" the perfect of "dare," to dare, is like the German "dürfen," and signifies "might," &c.

<sup>e</sup> In another place, Ælfric says:



Every thing hath a beginning, and a first origin by means of God, except the Creator alone, who hath formed all things; He<sup>b</sup> hath not any beginning nor any origin; but He is Himself the beginning, and indeed the origin of all things, and is ever without an ending.

XIV. It was not a sudden thought or an inconsiderate counsel that the Almighty God created this earth, but it was ever from the beginning in His everlasting design that He would make all this world and all the earth with His own might, for His own praise, as we now see that all creatures praise their Creator, except those miserable men who despise Him, and will not praise Him, nor heed they Him, that they may perish everlastingly with the old devil. Well did our Creator know when He wrought Adam, the first created man, that he would sin through the devil's instruction, as he afterwards did; and God likewise knew how He Himself should resolve concerning the atonement of old, how He might repair it through His holy gift, that He might help mankind, and also his offspring who believe in Him, and with true love always worship Him.

XV. In every creature that hath a body are four things, "earth and water, fire and air;" fire is hidden in hard stones, the stone cometh out of the earth, and, nevertheless, it sweats (as it were) and from stony cliffs come the well-springs. Our body is (of) earth, and it, nevertheless, often sweats, and grows hot from the fire that dwelleth in it, and by the air we all live. The man was so created that he "might not sin, and he would have been blessed, if he had not sinned, and ever immortal if he had obeyed his Lord, and if he sinned he would be unfortunate, and from that time liable to death on account of the framing of the sin. God "compelled him not to either side, but let him have his own choice. He was not made with any perverseness, and with no sins was he created to man, nor were there

"Næs him gesceapen fram Gode, ne and sealde him agenne cyre swa he he næs genedd ƿæt he sceolde Godes wære gehyrsum, swa he wære unge- bebod tobrecan. ac God hine let frigne. hyrsum."

on his life næron. ac hæfde on his anwealde eall his agen gecynd. butan geswince on gesælðe lybbende. Ne him nan gesceaft næfre ne derode ða hwile ðe he gehyrsumode his scyppende on ryht. God hi ða gebrohte binnan Paradisum. ðæt we hatað on Englisc “*neorxna wang.*” ðær wæs wynsum wunung. and hi wunodon ðær swa hale on lichaman. and hæfdon ealles geweald ge heora agenes sylfes on eallum ðingum. butan eallum ðam gedrecednyssum ðe us deriað nu. and ealre ðære myrhðe ðe ðær binnan wæs. buton anes treowes ðe him forbidden wæs. ðæt hi on ðam anum bebode Gode gehyrsumodon. God cwæð to Adame “*Ne et ðu of ðam treowe. gif ðu his onbyrgist. ðu bist sona deadlic.*” Næs na se deað ðurh drihten gesceapen. ne on ðam treowe aweaxen. ac hit wæs swa ðeah. ðæt gif he tobræce ðæt litle bebod. ðæt he wære syððan sona deadlic. and he næfre ne swulte gif he swa gesælig wære ðæt he ðæt eaðelice bebod eallunga geheolde. Wæs eac oðer treow on æle middan paradisum *Lignum vite* gehaten. ðæt is “*lifes treow.*” of ðam sceolde Adam geetan on ende æfter his gehyrsumnyse. and habban ðæt ece lif and ða heofonlican wununge mid ðam halgum englum.

XVII. Ða wæs ðam deofle waa on his awyrgedum mode ðæt se man sceolde ða myrhðe geearnian ðe he of afeoll for his <sup>h</sup>upphæfednyse. and he mid miclum andan ða menn ða beswac. ðæt hi buta æton of ðam forbiddenan treowe. and wæron ða deadlice and wið heora drihten scyldige. and hi cuðon ða ægðer ge yfel ge good. God hi ða adræfde ut of ðære wununge. fram ðære myrhðe to micclum geswincum. and hi on yrmðe leofodon heora lif siððan. Hi mihton ða syððan seocnyse ðrowian. and hine byton lys and lyftene gnættas. and eac swylce flean. and oðre gehwylce wyrmas. and him wæron derigendlice dracan and næddran. and ða reðan deor mihton derian his cinne. ðe hine ealle ær arwurð-

<sup>f</sup> Thus too in Cædmon's Paraphrase we read :

“*Neorxna wang stod  
God and gastlic  
Gifena gefylled.*”

<sup>g</sup> Gen. ii. 17.

<sup>h</sup> Junius reads “*uppahæfednyse.*”

any crimes in his life, but he had in his power all his own nature, without labour living in happiness. And him never at any time had any creature injured, as long as he obeyed his Creator rightly. God then brought them within the paradise that we in English call "The plain of those free from care;" there was there a pleasant habitation, and so they dwelt there, whole in body, and they had in all ways power over their own self in all things, without all the tribulations which at this time injure us, and with all the pleasure (mirth) that was there within, save of one tree, which was forbidden them, that they might obey God in that one commandment. God said to Adam, "Eat thou not of the tree, if thou tastest of it thou shalt quickly be liable to death." Death was not created through the Lord, nor did it grow upon that tree, but it was (had an existence) nevertheless, in order that if man broke through that little commandment, he might from that time be immediately liable to death, and (on the other hand) that he should never die, if he were so blessed, as to keep altogether that easy commandment. There was also another tree in the very middle of Paradise called *lignum vitæ*, that is to say, "the tree of life," of it Adam should eat in the end, according to his obedience, and should have the life everlasting, and the heavenly habitation with the holy angels.

XVII. Then was there sorrow (woe) to the devil in his accursed mind, that man should deserve the pleasures from which he fell on account of his pride, and he then with great envy deceived the men (our first parents), in order that they might both of them eat of the forbidden tree, and then might be subject to death and guilty before their Lord, and they then knew both evil and good. God then drove them out from that dwelling, from pleasure to great toils, and they passed their lives from that time in poverty. They could then from that time suffer sickness, and lice, and gnats of the air bit him (them), and also fleas and all sorts of worms. And to them serpents and adders were noxious, and the savage wild beasts, all of whom greatly revered them before, might

odon swyðe. Heora gecynd eac ða wæs eall on costnunge and him ungewylde to rihtre wissunge. and seo galnyss<sup>1</sup> weohs unwillas on him. and oðre unðeawas. ðe he ær ne cuðe. wunnon him ða on. and on his cynne syððan. swa ðæt hi moston mid micclum geswince ða godan ðeawas. ðe God hi on gesceop. healdan æfre syððan. gif hy hi habban woldon. ðæt ðæt hi ær heoldon butan earfoðnyssum. Ðær to eacan hi swuncon and on swate leofodon. and mid earfoðnyssū him ætes tilodon on mycelre geomerunge for heora gymeleaste. and him wæs ða uneaðe ðæt hi ær wæron on ealre wynsumnyssse. and wunodon ða on<sup>2</sup> sorhge. anbidigende deaðes. and eall heora ofspring.

XVIII. Se Ælmihtiga God het ða his engla werod healdan ða gatu æt ðam ingange into paradisum. and ðam englum bebead. "Behealdað ðæt Adam ne ete of ðam treowe ðe is *Lignum vitæ* and he libbe on ecnyssse." And him wæs swa<sup>3</sup> forwyrned ðæs inganges syððan. Hearnlic him wære ðæt he wurðe ða ece. and eallum his ofspringe on ðære yrmðe ðæt we ealle sceoldon on ecnyssse swa lybban on eallum ðam costnunge ðe us becumað nu. and on eallum ða earfoðnyssum ðe we on libbað. Ða forwyrnde him God ðæs inganges forðig to ðam lifes treowe. ðæt we lybban ne sceoldon swylce earmingas on ecum lichaman. swylce we nu syndon. on ðysum sorhfullum life. Wel us foresceawode se welwillenda God ðæt he on oðre wisan ure yfel gebette. and cydde his mihte and his mildheortnyssse ðæt he swa mycel yfel mihte gebetan. and he eac wolde for his welwillendnyssse us earmingas alysan fram ðam ecum suslum. ðæt mihte he ana don. forðam ðe he is Ælmihtig God.

XIX. Hit segð on ðære bec on ðyssere gesetnyssse ðæt

<sup>1</sup> Junius reads "weox."

<sup>2</sup> Junius reads "sorge."

<sup>3</sup> Thus, too, in Cædmon's Paraphrase, p. 58. (10 to 20.)

"Het hie fram hweorfan.

Neorxna wange.

On nearore lif.

Him on laste beleac.

Liðsa and wylna.

Hihtfulne ham.

Halig engel.

Be frean hæse.

Fyrene sweorde.

Ne mæg ðær inwitfull.

Ænig geferan.

Wom-scyldig mon.

hurt their posterity. Their nature also then was altogether (liable) to temptations, and was not under their authority for right instruction, and lustfulness grew in them against their will. And other vices which before man knew not, then contended with him, and with his race afterwards, so that they must with much labour ever thereafter observe the virtues with which God had created them, if they would have themselves those (blessings) which they had formerly possessed without difficulties. In addition to which, they laboured and lived in toil (sweat), and with difficulties tilled (the ground) for their food, with much lamentation on account of their carelessness. And to them it was a matter of uneasiness, that they formerly were in all pleasantness (winsomeness), and at that time dwelt in care, abiding death, and all their posterity.

XVIII. The Almighty God then commanded His army of angels to keep the gates at the entering in unto Paradise, and He gave this commandment to the angels, "Take heed that Adam eat not of the tree, that is, the tree of life, and he (thus) live for ever." And so it was <sup>1</sup>prohibited to him (Adam) to enter into Paradise from that time. Hurtful would it have been to him that he should then become eternal, and for all his posterity (to be) in that misery, that we in eternity should all thus live, with all the temptations that happen to us now, and with all the difficulties in which we exist. Then God forewarned them from going in to the tree of life, for this reason, that we should not live in an everlasting body, as wretched as we now are in this sorrowful life. Well did the benevolent God provide for us by amending our evil in another way, and declared His might and His mercy, in that He can amend so great an evil, and He also hath wished, on account of His benevolence, to redeem us miserable beings, from the everlasting punishments, which (thing) He alone can do, inasmuch as He is an Almighty God.

XIX. It is said in the book, in this chapter, that there was

Ac se weard hafað.  
Miht and strengþo.  
Se ðæt mære lif.

Dugeðum deore.  
Drihne healdeð."

ðær wæs ligen swurd gelogod æt ðam ingange mid ðam hal-  
gum englum ðe heoldon ðæt geat. and ðæt ylce swurd wæs  
awendendlic swa ðeah. forðam ðe ure hælend Crist ðæs  
heofonlican Godes sunu on 'ðære syxtan ylde ðyssere worulde  
wearð to menn geboren of ðam mædene Marian. and he mid  
his agenum deaðe ðone deofol oferwann. and he us swa  
alysde of his laðum ðeowdome. and he of deaðe aras on ðam  
ðriddan dæge. and awende ðæt swurd of ðam wæge mid  
ealle. ðæt we inn moton gaan to ðam upplican paradise. to  
ðam lifes treowe. ðæt is se leofa hælend. ðe ðæt ece lif for-  
gifð ðam ðe hine lufiað. and mid weorcum cyðað ðæt hi wil-  
niað his. Ðis is nu betere ðæt we on blissum wunion a on  
ecnysse. ðonne Adam ða æte of ðam lifes treowe. and leofode  
on ecnysse mid eallum his cynne. swa swa we sædon ær. on  
eallum ðam yrmðum ðe us on rixiað. and on eallum ðam  
costnungum ðe us her becumað.

XX. Nu ðingð ðam dyseگان menn ðe dwollice leofað.  
ðæt him genoh well si on ðyssere worulde. gif he lybban  
mot be his lustum æfre. ac he ne understent na his agene  
stuntnysse. and nat ðæt his lif is gelogod on geswincum.  
Ðonne him hingrað. he yt grædilice. eft ðonne him ðyrst.  
he drincð gif he hæfð. Ðonne him cælð. he cepð him  
hlywðe. Ðonne him to gange lyst. he gæth ðyder unðances.  
Ðonne he werig byð. he wyle hine gerestan. Gif he ge-  
wundod byð. he wilnað læcedomes. Nis ðys nu eall geswinc.  
and gyt mycele swarran ealle ða ungelimp ðe on ðysum life  
becumath. ðe man earfoðlice mæg ealle areccan. Uton for-  
ðig hogian her on ðysum life. ðæt we mid geornfulnysse ge-  
wilnian æfre ðæs <sup>m</sup>bearan lifes on ðære ecan blysse mid  
urum hælende Criste. swa swa he us behaten hæfð se ðe  
leofað and rixað mid his leofan fæder and ðam halgan gaste  
on <sup>a</sup>anre godcundnysse. ana soð scyppend ealra ðinga. Amen.

<sup>1</sup> Vide "Ælfric's Treatise on the Old Testament, or, de Sex ætatibus Mundi," edited by Lisle.

<sup>m</sup> Junius reads "beteran," and no doubt correctly. "Bearan" is a manifest error of the scribe.

<sup>a</sup> Ælfric thus speaks of our blessed

Lord's Godhead: "Nis ðeahhwæðre seo godcundnys gemenged to ðære menniscnysse. ne ðær nan twæming nys. We mihton eow secgan ane lytle bysne, gif hit to waclic nære. Sceawa nu on anum æge. hu ðæt hwite ne bið gemenged to ðam geolcan. and bið

a flaming sword, placed at the entrance, with the holy angels that kept the gate, and the same sword was nevertheless avertible, inasmuch as our Saviour Christ, the Son of the God of heaven, in the sixth <sup>1</sup>age of this world, was born as man, of the Virgin Mary. And He by His own death overcame the devil, and He thus redeemed us from His loathsome thralldom. And He arose from death on the third day, and turned away the sword out of the way altogether, in order that we may enter into the paradise on high, to the tree of life, which is the beloved Saviour, who granteth the life everlasting to those that love Him, and declare by their works that they are desirous of Him. This is now better that we should dwell alway in happiness, for everlasting, than Adam should at that time eat of the tree of life, and (thus) live in eternity with all his race, as we said before, in all the miseries which reign among us, and in all the temptations which here befall us.

XX. Now it appeareth to the ignorant man, that liveth in heresy, that it will be well enough for him in this world, if he shall be able to live continually according to his lusts, but he understands not his own foolishness, and he knows not that his life is placed amid labours. When he is hungry, he eats greedily; again, when he is thirsty, he drinks if he has (wherewithal); when he is cold, he betakes himself to shelter (the lew side); when he has a desire for the privy, he goeth thither of constraint; when he is weary, he wishes to rest himself; if he is wounded, he desires a cure. Is not this now all labour? and yet much more burdensome are all the misfortunes which happen in this life, all of which a man can only reckon with difficulty.

Let us therefore meditate here in this life, that we ever, with earnestness, may be desirous of the better life, in the bliss everlasting, with our Saviour Christ, as He hath promised us, who liveth and reigneth with His beloved Father and the Holy Spirit in one "Godhead, the one only true Creator of all things. Amen.

hwæthere an æg. Nis eac Christes niscnysse. ac he ðurhwunað ðeah a on  
godcundnys gerunnen to ðære men- ecnysse. on anum hade untotwæmed."





THE  
ANGLO-SAXON REMAINS  
OF  
ST. BASIL'S  
ADMONITIO AD FILIUM SPIRITUALEM,  
OR  
ST. BASIL'S ADVICE TO ONE, WHO IS—IN A  
SPIRITUAL SENSE—A SON.

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THE text is taken from a very ancient MS., "No. 78" of the Hatton Collection, in the Bodleian Library, and is collated with a MS. numbered Junius 68. The Preface is by the learned Hickes pronounced to be in verse, and therefore has been marked according to his punctuation; but the editor cannot agree with this view, as he considers that the characteristics of verse, so clearly defined by Conybeare, and Rask, &c., are not to be found. But although not in verse, the preface (like some of the Homilies, as for instance that of St. Cuthbert, &c.) may be said to be a sort of alliterative prose, though only in certain parts, which may be easily distinguished from the unalliterative parts. This translation of Ælfric is not always literal, as he sometimes follows St. Basil "word for word, sometimes meaning for meaning," but often the ideas are enlarged and sometimes new matter added. The MS. ends abruptly in the middle of the ninth chapter according to Holstenius's division. For the original Latin of the Text see St. Basilii Opera, (auctore, Gaume, Paris, 1839,) tom. ii. p. 1003; Goldasti veteres scriptores Pateneticorum, (printed 1604,) p. 181; or Lucas Holstenius, vol. i. p. 31.

[from 109]

# ADMONITIO AD FILIUM SPIRITUALEM.

*From Hattlen MS. 76. [olim 100.]*

## INCIPIT PROLOGUS.

m. 2.  
mon 261
ms. p
ms. p
 \*BASILIUS se eadiga. be ðam we ær awriton. wæs swiðe  
 halig bisceop. on <sup>b</sup>Cessarean byrig. on Grecisce ðeode. God  
 lufigende swiðe. on clænnesse wunigende. on Cristes ðeow-  
 dome. manegra munuca fæder. munuchades him sylf. he wæs  
 swyðe gelæred. and swyðe mihtig lareow. and he munuc regol  
 gesette. mid swyðlicre drohtnunge. swa swa ða Easternan and  
 ða Greciscean munecas. libbað hyra lif. Gode to lofe wide.  
 he wæs ær <sup>c</sup>Benedictus. ðe <sup>d</sup>us bōc awrat. on Ledenre spræce.  
 leohtre be dæle. ðonne Basilius. ac he tȳmde swa ðeah. to  
 \*Basilies tæcinge. for his trumnyse. Basilius awrat <sup>ane</sup>  
 wundorlice bōc. be eallum Godes weorcum. ðe he geworhte. p  
 on six dagum. "Exameron" gehaten. swiðe ðeopum andgite.  
 and he awrat ða lare. ðe we nu willað. on <sup>f</sup>Englisceum ge-  
 reorde secgean. ðam he his recceað. heo gebyrað to mune-  
 cum. and eac to mynecenum ðe regollice libbað. for hyra  
<sup>g</sup>drihtnes lufe. under gastlicum ealdrum. Gode ðeowiende. p  
 gehealdenre clænnysse. swa swa Cristes ðegenas. campierende  
 wið deoflu. dægæs and nihtes.

p
 I. Basilius cwæð ða on his bōclican lare. Gehyr ðu min  
 bearn. ðines fæder mynegunge. and ðin eare ahyld to mi-  
 num wordum nu. and mid geleaffullre heortan. hlyst hwæt  
 ic secge. Ic wylle ðe secgan. and soðlice læran ðæt gastlice

\* "Cæsarean in Cappadocia." For an  
 account of St. Basil see "Cave's Lives  
 of the Fathers," and "St. Hieronymus  
 in Catalogo Scriptorum Ecclesiæ,"  
 cap. cxvi. St. Basil was born A.D. 328,  
 and died A.D. 379.

<sup>b</sup> Junius here reads "Cesarean."

<sup>c</sup> Benedict, founder of the Benedic-  
 tine Order, was born A.D. 480, and  
 died about 540. For an account of  
 his life and miracles see the 2nd book  
 of the Dialogues of Gregory the Great,

(in the Antwerp edition of his Works,) p. 25, or his Life by L' d' Acherius, &c.

<sup>d</sup> Ælfric here probably alludes to his making a digest of the rules of St. Benedict for the abbey of Eynsham.

<sup>e</sup> The other MS. here reads "Basilius."

<sup>f</sup> "Englisceum," both MSS. give this reading, but "Engliscum" would be more strictly grammatical.

<sup>g</sup> Junius here reads "dryhtnes."

## ST. BASIL'S ADVICE TO ONE,

*ms. pseudome*

*&c.*

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### THE PROLOGUE.

*ms. vide*

\*BASIL the blessed, concerning whom we have formerly written, was a very holy bishop in the city of Cæsarea, a province belonging to Greece, loving God greatly, dwelling in purity in the service of Christ, the father of many monks, himself too belonging to the monastic state. He was a very learned and a very mighty teacher, and he appointed monastic canons with strict conduct, so as the eastern and the Grecian monks live their lives to the great praise of God. He was before <sup>c</sup>Benedict, who wrote <sup>d</sup>us a book in the Latin language more lucid in part than Basil's, but he (Benedict) appealed nevertheless to the teaching of Basil for his confirmation. Basil wrote a certain wonderful book concerning all the works of God which He wrought in six days, called the "Hexameron," with very deep understanding, and he wrote the precepts which we now wish to tell in the English language to those that care for it. It is adapted to monks, and also nuns, who live for the love of their Lord, after monastic rule, under spiritual governors, serving God with observant purity; as servants of Christ waging war with devils, by day and night.

I. Basil said (quoth) then in his book (bookly) lore  
"Hear thou, my child, the admonition of thy father, and  
incline now thine ear to my words, and with a believing  
heart listen to what I say; I wish to tell thee, and

gewinn hu ðu Gode campie. and mid hwilcum gemete ðu miht him ðeowian. Gehyr ðu geornlice. and ðu ne beo gehedefod mid ðam swæran slæpe. ac awrece ðe sylfne mid mycelre geornfulnysse nu to minre spræce. Ne synd ðas word na of me ac of Godes lare. Ne ic mid niwre lare nelle laran ðe nu. ac mid ðære lare ðe ic léornode gefyrn. æt ðam halgum fæderum ðe wæron ure foregengan. Gif ðeos halige lar gelicað ðinre heortan. and gif ðu hi underfehst. ðonne færst ðu on sibbe. and nan yfel ne mæg. ne ne môt ðe genealæcean. ac ælc wiðerweardnys gewiteð fram ðinre sawle.

## II. DE MILITIA SPIRITUALI.

Gif ðu wylle campian on Godes campdome ne campa ðu ænigum buton Gode anum. ðæt ðu him ðeowie on his ðeowdome. simle orsorh fram woruld-carum. and fram ælcum gehlyde. Ða men ðe campiað ðam eorðlican cininge hi gehyrsumiað æfre eallum his hæsum. Swa eac ða ðe campiað ðam heofenlican cininge sceolon gehyrsumian ðam heofonlicum bebodum. Se eorðlica kempa bið æfre gearo and caf. swa hwyder swa he faran sceal to gefeohte mid ðam kininge. and he for his wife. ne for his wencum. ne dearr hine sylfne beladian ðæt he ne scule faran. Mycele swyðor sceal se soða Godes cempa buton ælcere hremminge. hraðe gehyrsumian Cristes sylfes bebodum ðæs soðfæstan kyninges. Se eorðlica kempa kampað mid his wæpnum ongean gesewenlice feond. and ðu scealt campian wið ða ungesewenlican fynd ðe ne geswicað næfre with ðe to campienne ða hwile ðe ðu cucu bist. Ðam woruldlican kempa is gewinn gesewenlice ongean flæsc and blod. and ðin gewinn is æfre ongean ða awyrgedan gastas ðe geond ðas lyft fleoð to fordonne ða unwaran. Se woruld kempa werað woruldlice wæpna ongean his geli-

truly to teach thee that spiritual labour, how thou mayst fight for God, and with what measure thou mightest serve Him. Hear earnestly, and be not thou stupified by heavy sleep, but arouse now thyself with great earnestness for my counsel. These words are not from me, but from the instruction of God: I will not instruct thee now with a new doctrine, but with that doctrine which I learned of old, from the holy fathers that were our predecessors. If this holy doctrine pleaseth thy heart, and if thou receivest it, then shalt thou die in peace, and no evil either may or can draw near thee, but all adversity shall depart from thy soul.

## II. CONCERNING SPIRITUAL WARFARE.

If thou wilt fight in the warfare of God, do not wage war for any one except for God alone, that thou mayst minister to Him in His service, continually secure from worldly cares and from all tumult. The men that fight for an earthly king ever obey all his behests. So also it is the duty of those that fight for the heavenly King to obey the divine commandments. The earthly warrior is ever prepared and prompt, whithersoever he shall go with the king to the fight, and he may not, on either the account of his wife or of his daughters, excuse himself so that he should not go. Much more shall he the true warrior of God, without any hinderance, speedily obey the commands of Christ Himself, the just King. The earthly warrior warreth with his weapons against visible enemies, and thou shalt war against the unseen foes, that shall never desist from striving against thee, whilst thou art alive (quick). For the warrior of the world there is visibly a contest against flesh and blood, but thy contest is ever against the accursed spirits, that, through the atmosphere, fly to undo the unwary. The world's champion weareth worldly weapons against those

can. ac ðu habban scealt ða <sup>h</sup>gastlican wæpna ongearn ðone gastlican feond. He byrð isenne helm and isene byrnan ðæt he ne beo gewundod fram his wiðerwinnan. ac beo Crist sylf ðin helm se ðe is ðin heafod. and beo Cristes geleafa for byrnan ðe sylfum. He sceotað his flan and his sceaƿe spere ongearn his wiðerwinnan. ac ðu witodlice scealt mid halgum Godes wordum ðinne feond sceotian. and cweðan on ðinum mode. “<sup>1</sup>God is min gefylsta. and ic for ðy forseo soðlice mine fynd.” He ne awyrpð nateshƿon his wæpna him fram. ærðam ðe ðæt gewinn wurðe geendod. and ðu ne miht beon orsorch on ðinum gewinne forðam ðe ðin feond is <sup>1</sup>fakenfullra ðonne his. His feond fyht sume hwile. ac ðin ne geswicð næfre swa lange swa ðu leofast on life mid <sup>1</sup>mannum. His wæpna syndon swære him sylfum to berenne. ac Cristes geoc is wynsum. and his byrðen swiðe leoht ðam ðe lufe habbað to ðam leofan hælende. Se woruld-cempa gecyrð, syððan he sige gewinð. ham to his wife and to his bearnum. ac ðu færst to heofonum to eallum Godes halgum syððan ðu oferswyðst ðone ungesewenlican feond. He underfeht gife eorðlices gestreones for his eorðlices geswines. ac ðu scealt underfon ða heofonlican gife for ðam gastlican gewinne. Se munuc sceal gearbidian his edleanes æt Gode. and beon him sylf ælfremed fram eorðlicum dædum. and hine ne abysgian mid woruldlicum bysgum gif he campian sceal Criste on eornost. Hit is swiðe earfoðe ænigum to ðeowienne twam hlafordum ætgædere Gode and woruld-welum. ne he ða gastlican wæpnu mid ðam welum ne mæg aht eaðe aberan and winnan wið his fynd. ac he forlæteð Godes geoc. gif he lufað eorðwelan. and his sawul bið gehefegod mid swærre byrðene: Ðus ge-

<sup>1</sup> This may be compared with the following passage in one of Ælfric's homilies: “Christene men sceolon gastlice feohtan ongearn leahtum. swa swa Paulus. Ðeoda lareow. us tæhte ðisum wordum. ‘Ymbcrydað eow mid Godes wæpnunge. Ðæt ge magon standan ongearn deofles syr-

wungum. forðan ðe us nis nan gecamp ongearn flæsc and blod. ac togeanes deofellicum ealdrum and gastlicum yfelnyssum. Standað eornostlice mid begyrdum lendum on soðfæstnysse. and ymbcrydde mid rihtwisnysse byrnan. and nymað ðæs geleafan scyld. and ðæs hihtes helm. and

like unto him, but thou shalt have <sup>1</sup>spiritual weapons against the ghostly enemy. He beareth an iron helmet, and an iron coat of mail, that he may not be wounded by his adversaries, but let Christ Himself, who is thy head, be thy helmet, and let belief in Christ be to thee thyself in the stead of a coat of mail. He shooteth his arrow and his sharp spear against his adversaries, but thou truly shalt shoot thine enemy with the holy words of God, and shalt say in thy mind, “<sup>1</sup>God is my assistant, and therefore I truly despise my enemies.” He casteth not away in any wise his weapons from him, before that the contest be brought to an end. And thou canst not be secure in thy contest, because thine enemy is much more deceitful than his. His enemy fighteth for some time, but thine doth not desist at any time, as long as thou livest in life amongst men. His weapons are burdensome to himself to bear, but the yoke of Christ is pleasant, and His burden very light to those that have love to the beloved Saviour. The warrior of this world, after that he obtains victory, returns home to his wife and to his children, but thou shalt go up into the heavens to all the saints of God, after that thou overcomest thine invisible enemy. He (the warrior of the world) receiveth a gift of earthly treasure for his earthly labour, but thou shalt receive heavenly gifts for the spiritual contest. The monk shall await his reward from God, and be himself thoroughly estranged from earthly deeds, and not busy himself with worldly occupations, if he will in earnest fight for Christ. It is very difficult for any to serve two lords at the same time, God and worldly riches, nor can one, with riches, in any respect, easily bear spiritual weapons and strive with his enemies; but he will give up the yoke of God, if he loveth earthly wealth, and his soul will be borne down with a grievous burden. Such a man as

Ɔæs Halgan Gastes swurd. Ɔæt is  
Godes word. Mid Ɔisum gastlicum  
wæpnum we sceolon ongean Ɔam  
awyrigedum gastum. Ɔurh Godes  
mihte. stranglice feohtan. gif we will-  
að sigefæste to Ɔam behatenan earde

heofenan rices becuman.”

<sup>1</sup> Psalm cxviii. 7.

<sup>1</sup> “Fakenfullra,” both MSS. give this reading, but “facenfull,” or “facn-  
full,” is the more common form.

<sup>k</sup> The other MS. reads “monnum.”

rād man bið mid his agenū wæpnū yfele gewundod ðeah he swa ne wene. and for ðam ðe he lufað frecednysse. he befealð on deað. Besceawa ðu wærlice hwilcum kininge ðu cam-past. and swa micle swa se heofenlica cyning is mærra and furðor toforan ðam eorðlican cininge. swa micle mara bið ðin wurðmynt toforan ðam woruldlican kempan. Ðu<sup>1</sup> ðencst to gewyrcenne wundorlicne stypel and swiðe hea-licne. hoga ðu nu for ðy ymbe ða gastlican gestreon to ðæs stypeles getimbrunge. ðæt synd ða halgan mægenū ðe ðu habban scealt. ðæt ðu ðæt weorc mæge wurðlice geendian. ðe læs ðe ðu wegferendū wurðe eft to glige. gif ðin anginn ne becymð to godre geendunge. and ðine fynd geblissian ðe to bysmore syððan. Ne bið ðes stypol getimbrod mid ænigū weorcstane ac mid mænifealdū mihtū ðæs innran mannes. ne mid golde ne mid seolfre. ac mid gastlicū drohtnungū and getrywū inngheigde. truwende on Gode.

### III. DE VIRTUTE ANIMÆ.

Ic secge ðe minum bearne. beo ðe an foresceawung. gif ðu Gode anum ðeowian gewilnast. Ne abysga ðu ðin mod on mislicum ðingum. Ne ðu mid olæceunge ænigum gecweme. ac aceorf fram ðe ða flæsclican lufe. ðæt seo flæsclice lufu ðe ne afysie Gode. Adræfe ælcne leahtor. and ælcne unðeaw fram ðe. ðæt ðu ðære sawle mihta sylf mæge begitan. Gehyr nu on eornost hwæt ðære sawle miht is. and hwile miht hyre begite ðæt mæste gestreon. Ðære sawle miht is. ðæt heo hire scyppend lufie. and ða ðing onscunie ðe God sylf onscunað. Ðære sawle miht is ðæt heo sylf beo geðyldi. and ælce weamodnysse fram hire awyrpe. and ðæt heo healde clænnysse ægðer ge modes ge lichaman. and ðæt heo idel wuldor eallunga forseo. and ða gewitendlican ðing mid wó ne lufie. Ðære sawle miht is. ðæt heo modnysse mycelum onscunie and ealle leasunga. and lufie eaðmodnysse. and soðfæstnysse simle folgie. Ðære sawle miht is ðæt heo sibbe lufie. and andan and yrre æfre onscunige.

<sup>1</sup> Junius here reads "ðencst."



this is grievously wounded with his own weapons, although he may not think so, and because he loveth danger he falleth into death. Cautiously consider for what king thou fightest ; and as much as the heavenly King is more illustrious and great before the earthly king, so much greater is thy dignity before the worldly champion's. Thou thinkest to erect a wondrous, and a very high tower—meditate now therefore concerning the spiritual treasure for the building of the tower, that is, the holy virtues that thou shalt have ; that thou mayst worthily end that work, lest thou be made afterwards a laughing-stock to way-farers, if thy beginning does not come to a good ending, and thy enemies rejoice afterwards, in mockery of thee. This steeple is not built with any hewn stone, but with the manifold powers of the inner man ; not with gold, nor with silver, but with spiritual conduct, and with faithful reverence trusting in God.

### III. ON THE VIRTUE OF THE SOUL.

I say to thee, my son, let there be only one providence to thee, if thou wishest to serve God alone. Do not occupy thy mind with dissimilar things ; and do not please with any flattery, but cut off from thee the love of things carnal, that the love of the flesh may not remove thee to a distance from God. Drive away all wickedness and every evil custom from thee, that thou mayst for thyself acquire the virtues of the soul. Hear now, in seriousness, what is the virtue of the soul, and what virtue can gain for it the greatest profit ! The virtue of the soul is, that she should love her Creator, and eschew the things that God Himself eschews. Again the virtue of the soul is, that she should be patient herself, and that she should cast off from her all waywardness, and that she should preserve chastity both of mind and body, and that she should altogether despise vain glory, and that she should not love things transitory with perversity. The virtue of the soul is, that she should sedulously shun pride, and all leasings, and that she should love humility, and continually follow justice. The virtue of the soul is, that she should love peace, and ever renounce envy and anger (ire),

and dysi forbuge. and wisdom asece. Ðære sawle miht is ðæt heo sylf ðæs lichaman lustas underðeode ðæs modes gesceade. ðæt ðæt gescead beo wylldre ðonne seo yfele gewilnung. and ðæt heo gitsunge forhogige and beo hire eaðhylde. Ðas mihta ðu miht. min bearn. ðe begitan. gif ðu woruld-cara awyrpst fram ðinre heortan. and ða gewitendlican ðing forlætst. and gewilnast ða heofenlican. And gif ðin willa bið gelome abysgod on Godes herungū. and ðu his domas asmeast. ðonne bist ðu "mgelic ðam luftymum treowe ðe grewð wið ðone "stream stede fæst on wætan and byrð æfre wæstmas on godne timan symle." and ðu bist Godes freond. ðu ðe wære ðeow æror.

#### IV. DE DILECTIONE DEI.

Lufa ðu min bearn ðone lifiendan God mid eallre ðinre mihte. ðæt ðine weorc him licion. Gif se woruldmann kepð hu he his wife gelikie. micele swyðor sceal se munuc on eallum gemetum Criste gelikian. and him gecwemān á. and hine lufian and his bebodu healdan. God nele ðæt ðu hine lufie mid nacodum wordum ac mid hluttre heortan and mid rihtwisum dædum. "° Se ðe sægð ðæt he lufie ðone lifiendan God. and his beboda ne healdeð. he bið ðonne him sylf leas." and bið his agen pæca. forðam ðe se Ælmihtiga God sceawað his heortan swyðor ðonne his word. and God lufað ða bilwitan ðe buton facne him ðeowiað. Ure fæder and modor swuncon for us hwilon. and ðæt wæs Godes foresceawung hyra geswinc ofer us. ðæt hi us afeddon. be his fadunge ða. Nu sceolon we hi lufian be Godes sylfes lare. ac swa ðeah swyðor we sceolon lufian God ðe ure magas gesceop. and us to mannum of him. and he dæghwamlice us deð ure neode. Gif ure magas willað us pgeweman fram Criste. ne sceolon we forðan. ðonne hy forðfarane beoð.

<sup>m</sup> Psalm i. 3.

° 1st General Epistle of John ii. 4.

<sup>n</sup> Junius here reads "streamsteðe."

p The other MS. reads "getweman."

and that she should avoid foolishness and seek wisdom. The virtue of the soul is, that she herself should subject the lusts of the body to the reason of the mind, that the reason may be more powerful than the evil desire, and that she should despise covetousness, and be satisfied with herself. These virtues thou mightest, my child, acquire for thyself if thou castest off the cares of the world from thy heart, and forsakest the things that are transitory, and desirest the things that are heavenly. And if thy will is frequently occupied in the praises of God, and if thou considerest His judgments, then shalt thou be "like to a pleasant tree that groweth by the side of the banks of a stream constant in (having) moisture, and that ever beareth fruit continually in good time," and thou, who wast formerly the servant, shalt be the friend of God.

#### IV. ON THE LOVE OF GOD.

Love thou, my child, the living God, with all thy might, in order that thy works may please Him. If the man of this world strives in what way he may please his wife, much rather shall the monk in every respect give delight to Christ, and please Him alway, and love Him, and keep His commandments. God desires not that thou shouldst love Him with bare words, but with a pure heart, and with righteous deeds. "He that says that he loves the living God, and keeps not His commandments, is then to himself false," and is his own deceiver, because the almighty God looks at his heart rather than at his words, and God loves the meek, that serve Him without deceit. Our fathers and mothers laboured for us for some time, and that was God's providence, their labour for us, in that they engendered us in this way according to His dispensation. Now, we should love them according to the precept of God Himself, but nevertheless we should love God more, who has created our parents and us to men from them, and who daily provides for our necessities. If our parents wish to alienate us from Christ, we should not on this account, when they are dead, bury their bodies for

hyra lic bebyrian for hyra geleafleaste. Crist we sceolon lufian. ðe us alyside fram synnum. and we ne magon ascegean his wel dæda on us. ðe us ðurh his drihtenlican mihte fram gedwyldum alyside. and fram ecean deaðe us to life gelædde. We wæron unðancwurðe. and wendon us fram Criste. ac he us gesohte. swa ðæt he sylf nyðer astah of his heofenlican settle on swa mycelre eaðmodnysse. ðæt he man wearð for us on middan-earde akenned. and læg on cildclaðum. se ðe belycð on his handa ealle ðas eorðan swa swa Ælmihtig God. and se ðe heofenas gehealdeð næfde hamas on worulde. ne hwyder he ahyllde his heafod on life. And se wæs ʿhafenleas for us. se ðe hæfð ealle ðing. ðæt he us gewelgode on his eceum welum. And him wæs gedemed fram unrihtwisum demum. ðam ðe on wolcnum cymð on ðysre worulde ende eallum to demenne ðe æfre kuce wæron. And se ðe is lifes wylle. ʿhe gewilnode wæteres æt ðam Samaritaniscean wife. swa swa us sægð ðæt godspell. And se ðe ealle ðing afedeð. se gefredde hungor. ða ða he ʿon ðam westene wæs gecostnod fram deofle. æfter ðam ðe he fæste feowertig daga on an. And ðam ðe englas ðeniað. he sylf ðenode mannum. and ðwoh his gingrena fet mid his fægerum handum. And se ðe fela wundra geworhte mid his handum. se geðafode for us. ðæt man gefæstnode his handa mid nægelum on rode. and eac his fotwylmas. And ða ða he drincan bæd. ʿða dydon ða earman Judeiscean geallan to his muðe. of ðam mannum becom seo godspelllice lar mid his liflican bodunge. And se ðe nanum ne derede. him man dyde talu. and he wæs beswungen unscyldig eac for us. And se ðe ða deadan ðurh his drihtenlican mihte arærde to life. se let hine ahon on rode gealgan be his agenum willan. and swa deað geðrowode. and he syððan wæs bebyrged. ac he aras of deaðe on ðam ðridan dæge. and he astah to heofenum to his halgan fæder. Eall ðis he geðrowode for ure alysednysse. ðæt he forgeafe

ʿ In a poem upon the "Crucifixion," (which has been printed in the "Codex Exoniensis,") our blessed Redeemer is represented as saying,

"Ic wæs on worulde wælda.  
 Ðæt ðu wurde welig on heofonum.  
 Earm ic wæs on eðle ðinum.  
 Ðæt ðu worde eadig on minum."

reason of their unbelief. We should love Christ, who has redeemed us from sins, and we cannot recount His good deeds towards us, who, through His lordly might hath redeemed us from errors, and from everlasting death, hath led us to life. We were unacceptable, and had turned ourselves from Christ, but He sought us, so that He Himself came down from His heavenly seat with such great humility, that He became man for our sakes, begotten into the world, and lay in swaddling clothes. He that encloseth in His hand all this earth, as almighty God, and He that holdeth the heavens, had no dwellings in the world, nor a place where He might recline His head during His life. And He that hath all things, was <sup>q</sup>poor on our account, in order that He might enrich us with His everlasting riches. And He was judged by unrighteous judges, who will come in clouds at the end of this world to judge all that ever were alive (quick). And He that is the well of life <sup>r</sup>desired water from the woman of Samaria, as the gospel telleth us. And He that feedeth all things suffered hunger while He was <sup>s</sup>in the desert, tempted by the devil, after that He had fasted forty days at one time. And He, to whom the angels minister, ministered Himself to men, and washed His disciples' feet with His beauteous (fair) hands. And He, that wrought many miracles with His hands, consented for our sakes, that men should fasten His hands with nails to the cross (rood), and also the soles of His feet. And when He requested to drink, then the miserable Jews <sup>t</sup>put gall to His mouth, out of which came to man the gospel-lore with its life-like preaching. And against Him, that injured no one, did man bear false witness, and He was scourged for our sakes, though guiltless. And He, that raised to life the dead through His lordly might, suffered Himself to hang upon the gallows of the cross of His own will, and thus He suffered death, and after that He was buried, but He arose from death on the third day, and He went up into the heavens unto His holy Father. All this He suffered for our redemption, in order that He might give the life everlasting

<sup>r</sup> St. John iv. 7.

<sup>s</sup> St. Matt. iv. 1; St. Mark i. 12; St. Luke iv. 1.

<sup>t</sup> St. Matt. xxvii. 34; St. Mark xv. 36; St. Luke xxiii. 36; St. John xix. 29.

ðæt ece lif us mannum. and he ne biddeð us to edleane nanes oðres <sup>u</sup>ðinges buton us sylfe him. and ure sawla clæne. ðæt he on us wunige. and ure willa mid him. and ðæt he us sylfe hæbbe to ðam heofenlican life. Gif we nu habbað on horde gold oððe seolfor. ðæt he het us dælan for his lufan ðearfum. and us he wyle habban. and ure he gewilnað. and he wyle on us his wununge habban. ðurh ðone halgan gast. ðe gegladað ure mod. Uton genealæcean to urum leofan drihtne. and uton us geðeodan mid godum ðeawum to him. and uton hine lufian. and lufian us sylfe. and eac ure neahstan buton <sup>æ</sup>ælcnun facne. Se ðe his neahstan lufað. se gelicað Gode. and he bið Godes sunu geciged untwylice. Se ðe his neaxtan hatað. se bið gehaten ðonne ðæs awyrgeðan deofles bearn. ðe wyle æfre ðwyres. Se ðe his broðor lufað. he leofað on sibbe. and se ðe his broðor hatað. he hæfð unstilnesse. and swyðe drofi mod ðurh ðæs deofles tihtinge. Se wellwillenda man <sup>7</sup>wyle eaðe forberan gif hine man ahwær tynð. oððe him tale gecwyð. and se unrihtwisa wer wyle niman on teonan his nextan dæde. ðeah ðe he him teonan ne gedo. Se ðe mid lufe bið afylled. se færð on smyltnesse. and se ðe hatunge hæfð. se færð mid yrsunge.

## V. DE DILECTIONE PROXIMI.

Lufa ðu min bearn on ðinum life simle wellwillendnysse. ðæt ðu gewilnie godes. and hafa ðinne niextan swa swa ðin agen lim. Læt ðe ælcne mannan. ðe geleafan hæfð to Gode. swa leofne swa broðor. and beo ðe sylf gemyndig ðæt an <sup>æ</sup>ys se soða wyrhta. ðe us ealle gesceop. Ne astyra ðu æswicunga ænigum men on life. and ðæt ðe sylfum mislicað. ne do ðu oðrum mannum <sup>æ</sup>ðat. Gif ðu hwene gesihst geðeon on gode. blissa on his dædum. ðæt his bliss beo ðin. and gif him hwæt mistimað. besarga his unrotnysse. Adræf fram ðinre sawle ælce yfelnysse. and seo hatung ne ontende

\* The text here reads in such a way as to raise a doubt of its correctness.

æ "Ælcnum," probably an error of the scribe for ælcum;" this error occurs in both MSS.

7 Junius here reads "wile."

\* The other MS. here reads "is."

\* Junius here reads "ðæt," and rightly; "ðat" is obviously an error of the scribe.

to us men; and He demandeth of us as a recompense, no other thing save ourselves to Him, and our souls pure that He may dwell in us, and our will with Him; and that He may have us ourselves, in the heavenly life. If now we have in hoard gold, or silver, He commands us to distribute (dole) it for His love's sake to the poor, and us He will have, and of us He is desirous, and He will have His dwelling in us, through the Holy Spirit, that gladdeneth our mind. Let us draw near to our beloved Lord, and let us associate ourselves to Him by good habits, and let us love Him and love ourselves, and also our neighbour without any deceit. He that loveth his neighbour pleaseth God, and he shall be undoubtedly called a Son of God. He that hateth his neighbour shall be therefore called a child of the accursed evil spirit, who ever willetth perversely. He that loveth his brother liveth in peace, and he that hateth his brother through the suggestions of the devil, hath disquietude and a very troubled mind. The benevolent man will easily forbear, if a man in any wise irritate him, or bring a false accusation against him, and the unrighteous man will take in reproach his neighbour's actions, although he may not do him an injury. He that is filled with love proceedeth with serenity, and he that hath hatred goeth with anger.

#### V. ON LOVE OF OUR NEIGHBOUR.

My child, in thy life ever continually love benevolence, that thou mayst desire what is good, and esteem thy neighbour as thine own limb. Regard every man that hath belief in God as beloved as a brother, and be mindful thyself that there is one, the true workman, who has created us all. Do not stir up stumbling-blocks to any in life, and that which is displeasing to thyself, do not thou to other men. If thou seest any one flourish in goodness, rejoice in his deeds, that his happiness (bliss) may be thine, and if any thing turns out unfortunate to him, lament his sorrow. Drive out from thy soul all evil, and let not hatred in any wise inflame thy

ðine heortan nates hwon. Ne astyra ðu yrsunga ðinum underðeoddum. ne unmihtigum men. ðeah ðe ðu mæge bet. ac hafa hine swa swilce ðin agen lim. Ne lufa ðu ðinne broðor mid gehiwodre heortan. ðæt ðu hine kysse and kepe him hearmes. forðam ðe se fakenfulla fægere word sprecð oft. and on his modes digolnysse macað syrunga. On swilcum dædum. se soða God byð gegremed soðlice. Ðæt hluttre mod ðe Gode gelicað forsihð ða hiwunga. and healt soðfæstnysse. Do ðu feorr fram ðe ða fakenfullan hiwunge. and ne kep ðu nates hwon ðinum nextan facnes. ne ðu hine ne tæl. ne ne ter mid wordum. Tala <sup>b</sup>ðe ðinne broðor. swilce he beo ðin lim. gif ðu hwilon yrsie. swa swa oðre men doð. ne læt ðu ðæt yrre licgean on ðinre heortan ofer sunnan setlunge. ac foh to sibbe æror. and adræf ða hatheortnysse fram ðinre sawle hraðe.

## VI. DE STUDIO PACIS.

Se man <sup>c</sup>ðe sibbe lufað. he sylf gearcað Criste wununge on his mode. forðam ðe Crist sylf is sibb. and he on sibbe wyle wunian untwylice. Crist onscunað æfre ðone andigendan wer. and se gesibsuma wer byð on smyltnesse à. Se niðfulla wer bið gelic ðam scipe ðe ða yða drifað ut on sæ swa hu swa se wind blæwð buton ælcum steoran. and se gesibsuma wer hæfð him orsorhnysse. Eft se niðfulla wer byð ðam wulfe gelic. ðe woðlice abiteð ða bilewitan sceap. and se gesibsuma wer byð ðam winearde gelic. ðe byrð gode wæstmas wynsumlice growende. Ðæs niðfullan mannes weorc byð on wædlunge æfre. and swa se gesibsuma wer swyðor blissað on gode. swa aswindeð se niðfulla swyðor to nahtlicum ðingum. Se gesibsuma man soðlice byð oncnawen ðurh his modes blisse. and on glædum andwlitan. and se niðfulla wer wyrð eac geswutelod ðurh his hatheortnysse on hetolum andwlitan. Se gesibsuma mann hæfð him sylf gemanan mid ðam halgum englum. and se niðfulla byð deofla gefera. fordon ðurh. <sup>d</sup>\* \* \* \*

<sup>b</sup> Junius here reads "ðu."

<sup>c</sup> The other MS. here inserts "se."

<sup>d</sup> A sheet of the Manuscript is here

lost. It ought to have contained the remaining portion of this chapter, and also a short chapter "De Patientia."



heart. Do not excite anger against those in subjection to thee, and against a powerless man, though thou mayst be superior, but regard him as thine own limb. Do not love thy brother with a counterfeiting heart, so that thou kiss him, and make an attempt at harm to him, for the deceitful man often speaks fair words, and in the secrecy of his mind forms machinations. At such deeds the God of truth is truly exasperated. The pure mind, that is pleasing to God, despises dissimulations, and holds the truth. Make far from thee deceitful dissimulation, and do not in any wise make an attempt of deceit upon thy neighbour, nor bring a false accusation against him, nor irritate him with words. Esteem thy brother as if he were thy limb. If thou art angry sometimes, as other men are, do not suffer that anger to lie in thy heart beyond the sun-set, but receive to peace early, and readily drive out animosity (hot-heartedness) from thy soul.

#### VI. ON A DESIRE FOR PEACE.

The man that loveth peace, (of) himself prepareth a dwelling for Christ in his mind, for Christ Himself is peace, and he shall undoubtedly dwell in peace. Christ ever renounceth the envying man, and the peaceful man is always in calmness. The man full of malice is like unto the ship that the waves drive out to sea, the way that the wind bloweth without any steering, but the peaceful man hath security. Again, the malicious man is like unto the wolf, that furiously teareth the innocent sheep, and the peaceful man is like unto the vineyard, that beareth good fruit springing up pleasantly. The malicious man's work is ever in confusion (poverty), and as the peaceful man rejoiceth the more in God, so in a greater degree doth the malicious man pine away in things of no avail. The peaceful man is indeed recognised through the happiness of his mind, and by his cheerful countenance—and the malicious man is also made known through the hatred of his heart, by a severe countenance. The peaceful man hath himself communion with the holy angels, and the man full of malice is the companion of evil spirits undone through \* \* \* \* \*

## VII. DE CASTITATE.

Awend ðine eagan fram yfelre gesihðe. and ne gelustfulla ðu ðæt ðu mid fulre lufe sceawie wlitigra wifmanna and-writan. \*ðæt ðu ðurh yfele gewilnunge becume to wite. Gemun ðu. min bearn. hwam ðu gehalgodest ðine agene lima. and ne læt ðu nates hwon hi beon gemengede mid fulum myltestrum. Awend ðine lufe fram wifmanna lufe. ðe læs ðe hire lufu ðe beluce fram Criste. Ne forseoh ðu nates hwon ða lytlan gyltas on ðe. ðe læs ðe ða læs-san ðe gelædan to maran. Ne hiwa ðu. min bearn. swilce ðu mid bilewitnysse mæge ðe gan orsorh to mædena husum. and wið hi motian. ðæt ðin mod ne beo yfele besmiten ðurh ða ydelan spellunga. Ne ðince ðe to hefityme to gehyrenne mine spræce. ac gelyf minum wordum. Hit is 'gewisslice soð. gif se munuc wyle gan oððe se gelæreda preost to wifmanna husum. and wið hy motian. and gif ðæm mædenum likiað hyra luftyman spræce a. sona hy awendað hyra wurðfullnysse. and hi sylfwilles forleosað ðæt ðæt hi Gode beheton. Ne magon na swilce men makian wununge ðam clængeornan Gode on clænre heortan. ac hy beoð tolysed e ungeleaffullice. swa swa forrotod ðreax on hyra unðeawum. Se mægðhad sceal beon mid ðæs modes godnysse Criste sylfum geoffrod be agenum willan buton ælcere hiwunge mid halgum ðeawum simle. ne man ne mot befylan mid fulre besmitennysse ðæt ðæt man Gode behateð. and him gehalgod bið. On sægðrum hade byð se halga mægðhad on cnihtum. and on mædenum. on munecum and on mynece-num. ðam ðe fram cildhade swa gesælie wurdon. ðæt hig æfre

\* For "ðæt," the sense seems to require "ðe læs ðæt."

† Junius here reads "gewisslice."

g This sentiment does not occur in the original version of St. Basil, but is an interpolation by Ælfric, who, (a true disciple of Æthelwold, "the father of the English monkhood," and zealous restorer of clerical celibacy,) in his "Canons," and elsewhere, advocates

the austerities of monastic life. A parallel passage occurs in his homily for Sexagesima Sunday. "Ða ðe on clænum mægðhade ðurhwuniað. for gefean ðæs ecan life. hi bringað forð hundfealne wæstm. Ðes stæpe belimpð swiðost to Godes ðeowum and ðinenum. Ða ðe fram cildhade clænlice on Godes ðeowdome singallice drohtniað."

## VII. ON CHASTITY.

Turn away thine eyes from an evil sight, and do not delight in looking at the countenances of beauteous women with corrupted love, lest through thy evil desires thou meet with punishment. Remember, my child, to whom thou hast dedicated thine own members, and do not let them in any way be associated with corrupted harlots. Turn away thy love from the love of women, lest love for it debar thee from Christ. Do not despise by any means the little faults (that are) in thee, lest the less may lead thee on to the greater. Do not pretend, my child, as that thou with innocency mayst go with security to the houses of maidens, and converse with them, that thy mind be not evilly contaminated through their idle conversations. Do not think it too tedious to listen to my speech, but believe my words. It is certainly true (that) if the monk or the learned priest will go to the houses of women, and hold conversations with them, and if their pleasant speeches are always pleasing to the maidens, they will forthwith pervert their worth, and of their own accord they will forsake that which they have vowed unto God. No such men as these can make a dwelling for a God desirous of purity, in an uncorrupted heart, but they shall be destroyed in their unbelief as putrifying rottenness, by their evil habits. The state of virginity, with goodness of the mind, shall be offered to Christ Himself of our own will, without any counterfeiting, together with a continuance in holy habits. No one may defile with foul pollution that which a man vows to God, and is consecrated to Him. In either <sup>s</sup>condition is the holy state of virginity, in young men and in maidens, in monks and in <sup>h</sup>mynchens, in those who from childhood were so fortunate that they

<sup>h</sup> The "mynecena" (a feminine form of "munecas," that is, those that follow monastic rules) are to be distinguished from "nuns," as these latter were of superior age and strictness. In the laws both of Æthelred,

and Canute, the "Mynchens" are classed with "Monks," and the "Nuns" with "Canons."—See "Thorpe's Laws and Institutes of England," vol. i. pp. 315, 365.

on clænnysse Criste sylfum ðeowodon. ðæt hi habban on ende ða hundfealdan mede. ðe Crist sylf behet on his halgan godspelle. Ðu mann ne syngast na gif ðu sylf ne behatest. ac gif ðu æne behatest ðam Ælmihtigan Gode he wyle ðonne habban ðæt ðu him behete. ne he nele mid nanre besmitenysse gemengan ðine halgan limu ðe him gehalgode syndon. Warnu nu. min bearn ðæt ðu ne wurðe beswicen. Ðurh ðæs lichaman wlite. and ðu swa forleose ðinre sawle wlite Ðurh ðone sceortan lust. Warnu ðæt ðu ne hreppe wifmanna lichaman. swa swa fyr wyle ontendan ðæt ceaf ðæt him wiðligeð. swa byð se ðe handlað wifhades mannes lic. Ne ætþyrst he naht eaðe buton his sawle lyre. ðeah ðe he lichamlice mid hyre ne licge. swa ðeah byð his 'inngehygd wið innan gewemmed.

#### VIII. DE SÆCULI AMORE FUGIENDO.

Sege me nu min bearn hwilc geðincð mæge beon ðinre agenre sawle ðæt ðu sceole lufian ðæs lichaman wlite ðe gewyrðeð to duste. and eallswa forsearað. swa <sup>1</sup>scinende blostman ðe on wyrtum weaxað wynsumlice on sumera. and wurðað fornumene mid ðæs wintres cyle. Swa byð ðæs mannes wlite ðe wyrðeð eall fornumen mid onsigendre ylde. and se deað geendað ðone ærran wlite. ðonne ongitt ðin sawl ðæt ðu sylf lufodest idel. For-oft se mann gewyrðeð on ende toswollen. and to stence awended mid unwynsumnysse. ðæt him sylfum byð egle. and andsæte se stenc. and his lustfullnysse him ne belifð nan ðing. and his wistfullnys him wyrðeð to biternysse. Hwær beoð ðonné ic axie ða estfullan swæsnessa. and ða liðan liffetunga ðe hine forlæddon æror. Hwær bið his gaf spræc. and ða idelan gamenunga. and his ungemetegode hleahter. <sup>2</sup>Hi beoð ðonne alede. and hi urnon him fram swa swa yrnende flod. and hi ne ætywdon

<sup>1</sup> Junius reads here "inngehygd."

<sup>2</sup> The idea of St. Basil is in this passage somewhat varied, as the following quotation will shew: "Nonne sicut fœnum cum a fervore ætatis percussum

fuerit arescit, et paulatim pristinum decorem amittit? Similis est etiam species humanæ naturæ: succedente sibi senectute omnis decor pristinus deperit," &c.

have ever in chastity ministered unto Christ Himself, in order that they might have in the end the hundredfold reward, that Christ Himself hath promised in His holy gospel. Thou sinnest not, O man, if thou thyself hast not made a vow, but if thou hast once vowed (a vow) to Almighty God, He will then have that which thou mayst vow to Him, nor will He confound with any pollution thy holy members which are consecrated to Him. Beware now, my child, that thou be not deceived through the comeliness of the person, and thou thus lose the beauty of thy soul through a short-lived passion. Beware, that thou do not touch the person of women, (for) as fire will kindle the chaff that lieth by it, so will it be to him that toucheth the person of a woman. He will not by any means escape easily without the loss of his soul, although he may not lie bodily with her; nevertheless his conscience within him is contaminated.

#### VIII. ON AVOIDING THE LOVE OF THE WORLD.

Tell me now, my child, what excellence can there be in thy own soul that thou shouldst love the beauty of the body which turneth to dust, and also withereth, as <sup>1</sup>bright blossoms, which upon plants grow pleasantly during summer, and become destroyed by the winter's cold. In like way is the beauty of man, which becomes thoroughly destroyed by approaching old age, and death puts an end to the former comeliness, then does thy soul understand that thou hast thyself loved vanity. Very often in the end the man becomes swollen out, and is perverted to a bad odour with unpleasantness, so that he is loathsome to himself, and his odour is abominable, and of his lustfulness nothing remains to him, and his good cheer becomes a bitterness to him. Where, then, I ask, will be the dainty delicacies and the gentle flatteries that formerly seduced him? Where will be his wanton discourse, and the idle jestings, and his laughter that had no bounds? They will then be quelled, and they will run from him as it were a running flood, and they will not have appeared

<sup>1</sup> The other MS. here reads "He."

hī na hwær syððan. Ðis is seo geendung ealles ðæs wlates and ðæs lichaman fægernysse. forðig ic ðe bidde ðæt ðu awende ðin mod fram ðillicum wlitum. and awend ðine lufe to ðære wlitigan fægernysse ures hælendes Cristes. ðæt ðin heorte beo onliht mid his scinendum leomum. fram ðære sweartan dymnysse. Ðes wlite is to lufianne ðe gewendeð to blisse. ðæt ðu mid Criste wunie à to worulde on blisse. gif ðu hine lufast on ðines lifes ryne ðe ðe is ungewiss. ac ðu becymst to 'gewissan ðær ðu endeleaslice orsorh byst on gefean. Bide ðe sylfum æt Gode ðæt he sylf ðe forgife snotere heortan. and ðurh-wacol andgit. ðæt ðu cunne tocnawan ðæs deofles costnunga. and his swicolan facna. ðæt ðin fot ne bestæppe on his arleasum grinum ðæt ðu gelæht ne wurðe. Se snotera wer ne gewilnað ðara woruld glenga. ne ðæs lichaman wlates. ac gewilnað ðære sawle. forðam ðe Crist gegladað on ðære sawle godnysse. and on hire wlite. gewilna ðu ðæs.

## IX. DE AVARITIA FUGIENDA.

Ne lufa ðu gitsunge ne unrihtlice welan ðe ðe ascyriað and asyndriað fram Gode. Manega gewilniað oðres mannes wolice. and hi beoð benæmede neadlunga hyra agenes. Beo ðe swiðe ælfremed ælc unrihtlic gestreon. forðam ðe ure æht byð mid englum on heofonum. Beo ðe wel gehealden ðæt ðu hæbbe bigleofan and hlywðe wið cyle. Ne sec ðu na mare. Se ðe wyle beon weli on life. se befealt on costnunge. and on ðæs costneres grinu. Warnæ ðe wið gitsunge. forðam ðe heo witodlice is "eallra yfela wyrtruma." swa swa se apostol awrat. Se gitsere sylf his sawle wið feo. and he wyle ofslean gif him swa byð gerymed. ðone unscyldigan for his <sup>m</sup>sceatta ðingon. and manlice swerian his sawle

<sup>1</sup> "Gewissan," this adjective seems in this place to be without its substantive.

<sup>m</sup> "Sceatta," from "sceat," money, &c., whence the term "scot and lot;"

signifies also a "scæt," that is, a piece of metal in an uncoined state, twelve and a half of which, in Ælfric's time, were equal to a "scylling," and 250 to a pound. In earlier times, as those of

to him any where from that time. This is the ending of all the comeliness and beauty of the body, wherefore I enjoin thee that thou turn away thy mind from the like beauties, and turn thy love to the beauteous fairness of our Saviour Christ, that thy heart be enlightened by His shining beams from the gloomy darkness. This comeliness is to be loved, that turneth to bliss, in order that thou mayst dwell with Christ always in the world, with happiness, if thou lovest Him in the course of thy life, which is uncertain to thee, but thou shalt meet with certainty (in that place) where thou shalt be eternally free from care, in joy. Demand for thyself from God that He may Himself give thee a prudent heart, and an understanding thoroughly watchful, in order that thou mayst know how to understand the temptations of the devil, and his treacherous deceits, that thy foot may not step into his impious snares, so that thou be not taken (by him). The prudent man desireth not the ornaments of the world nor the comeliness of the body, but desireth that of the soul, because Christ rejoiceth in the goodness of the soul, and in its fairness; desire thou this.

#### IX. ON AVOIDING AVARICE.

Love not thou avarice, nor unrighteous riches which will separate and alienate thee from God. Many men desire other men's (goods) unjustly, and they shall be deprived of necessity of their own. Let all unrighteous gain be then very foreign to thee, inasmuch as our inheritance is with the angels in heaven. Be well content that thou have provision and shelter against cold. Seek not thou any more. He that will be rich in life falleth into temptation, and into the snares of the tempter. Beware then against covetousness, for it truly is "the root of all (things) evil," as the Apostle has written. The covetous man selleth his soul for money, and he will murder the innocent, if he has an opportunity (it is open to him), for the sake of his treasures, and evilly devote

Ethelberht, &c., "twenty" scæts were the Anglo-Saxons," and "Thorpe's equal to a "scylling" and "960" to a Laws," &c.  
pound. See "Sharon Turner's Hist. of

to forwyrde. Ðurh gitsunge forlyst oft se arleasa his lif. Ðonne he gewilniað ðara æhta. and ne warnath hine sylfne. Ðurh gitsunge <sup>n</sup>losode <sup>o</sup>Achan se ðegen ðe mid Josue feaht. and fakenlice behydde of ðam here-reafe ðe him wæs forboden on ær. and he wearð ða oðtorfod teonlice mid stanum mid eallum his hiwum fram Israhela folke. Ðurh gitsunge <sup>p</sup>wearð <sup>q</sup>beswicen eac Sawl se cyning. ða ða him leofran wæron ða forbodenan herelafa ðonne Godes willa. and he wearð for ðy his rices bedæled. and Dauid wearð gecoren. <sup>r</sup>Ahab eac se <sup>s</sup>kinig yfele wearð beswicen for Naboðes winearde ðe he wolice genam. and he for ðam hraðe feoll on gefeohte ofslagen. ðæt swa wurde on him gewreken Naboð ðe ær wæs ofslagen for his agenum winearde. <sup>t</sup>Judas se <sup>u</sup>arleasa. ðe urne Hælend belæwde for ðam lyðran sceatte ðe he lufode unrihtlice. aheng hine sylfne. and he ðæs sceattes ne breac. Ure hælend wolde ðurh his well-willendnysse mid his halgan lare ðe he gelome sæde ðam Judeisceum heafod mannum. of hyra heortan adraefan ða yfelan gitsunge ðe him is andsæte. ac forðam ðe hi wæron wundorlice grædie. hi hæfdon him to glige his halwendan mynegunge. Nis <sup>v</sup>nan leodscipe. swa grædig goldes. and seolfres swa ða <sup>w</sup>Judeiscean and ða Romaniscean. be ðam ðe lareowas on bocum awriton. <sup>x</sup>Sum rice man wolde gewitan æt ðam hælende. hu he mihte habban heofenan rices myrðe. ða cwæð se Hælend him to. “Ne canst þu Godes æ. Ne ofsleh þu mannan. Ne unriht-hæm þu. Ne beo þu leas gewita.” and he him andwyrde. “Drihten leof hælend.

<sup>n</sup> See Joshua vii.

<sup>o</sup> The old MS. here reads “Achar.” In the Latin of St. Basil, “Propter avaritiam Achan cum omnibus suis lapidatus est.”

<sup>p</sup> See 1st book of Samuel, chap. xv.

<sup>q</sup> The old MS. here reads “beswihcen.”

<sup>r</sup> See 1st book of Kings, chap. xxi. The old MS. here reads, like the Latin of St. Basil, “Achab.”

<sup>s</sup> In St. Basil only, “Et Achab

propter avaritiam invasit vineam Naboth, et hujus rei gratiā, in prælio vulneratus, defunctus est.”

<sup>t</sup> St. Matt. xxvii. 5, and Acts i. 18.

<sup>u</sup> In St. Basil the sentences do not follow in this order but are placed thus: “Dominus noster et salvator a corde pharisæorum volebat pecuniarum amorem excludere: sed quia illi erant cupidissimi, salutaria ejus monita deridebant. Nam et illum divitem cum dominus vocans ad regna cœlorum,



his soul to destruction. Through avarice, often, does the man void of honour lose his life, when he desireth possessions, and taketh no care of himself. "Through avarice perished Achan the servant that fought with Joshua, and deceitfully hid (some) of the plunder, which was before forbidden him, and he was then insultingly stoned with stones, with all his family, by the people of Israel. Through avarice<sup>p</sup> also was Saul the king deceived, when the forbidden remnants of the army were more precious to him than the will of God, and he was, on account of this, deprived of his kingdom, and David was chosen. "Ahab also the "king was evilly deceived on account of Naboth's vineyard, which he unjustly took, and on account of this he quickly fell, being slain in fight, so that Naboth, who was formerly slain for the vineyard that he possessed, was avenged on him. "Judas, the wretch<sup>a</sup> who betrayed our Saviour for the sake of the evil money, which he loved unrighteously, hung himself, and he had no enjoyment of the money. Our Saviour would, through His kindness, with His holy exhortation, which He frequently spake to the Jewish rulers, drive out of their hearts evil covetousness, which to Him is abominable; but, because they were avaricious in a wonderful degree, they held in ridicule His salutary admonition. There is not any "nation so covetous of gold and silver as were the Jewish and Roman, concerning whom teachers have written in books. A certain "rich man would know from the Saviour how he might have the pleasures of the kingdom of heaven. Then said the Saviour to him, "Knowest thou not the law of God, 'Do not slay thou man, do not commit adultery, be not a false witness?'" And he answered Him, "O Lord, my beloved

*facultates suas vendere præcepisset, aviditas intrare non permisit. Et Judæ pectus avaritiæ ardore exarsit, ut dominum largitorem sibi cunctorum bonorum in manus traderet impiorum. Avarus enim vir inferno similis est," &c., &c.*

<sup>a</sup> This is an interpolation of Ælfric's,

and is not in St. Basil.

<sup>p</sup> "Judeiscean;" both MSS. give this reading, but "Judeiscan" and "Romaniscan" would be the more grammatical form.

<sup>a</sup> St. Matt. xix. 17—24; St. Mark x. 17; St. Luke xviii. 18.

ƿas ealle ic geheold æfre fram minre geogoðe." and him  
 andwyrde se hælend. "An ðing ðe is wana. ac gif ðu  
 wille beon fullfremed. beceapa ealle ðine æhta. and dæl  
 ðæt wurð ðearfum. and ðu hæfst ðinne goldhord on heofena  
 rice swa. and cum ðonne to me. and fylig me syððan." Ða  
 wearð se rīca sárig swyðe for his wordum. forðam ðe he *pe*  
 hæfde fela æhta on life ðe him wæron laðe to forlætenne  
 swa. and eode him sona aweg syððon he ðiss gehyrde. Se  
 gitsienda wer. ðe ne wyrð næfre full. is helle gelic ðe næfð  
 nan gemet. ac swa heo mā forswelgeð. swa heo mā gewilnað.  
*pe* Do ðe ælfremedne fram ðysum leahtre á. and hafa ðe *pe*  
 gemet.

\* \* \* \* \*

Desunt folia  
circa 12.

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FINIS.

Saviour, all these have I ever observed from my youth ;” and the Saviour answered him, “ One thing is wanting to thee, and if thou wilt be perfect, sell all thy possessions, and distribute the value to the poor, and thus thou shalt have thy treasure in the kingdom of heaven, and then come to Me, and from that time follow Me.” Then was the rich man very sorry on account of his words, because he had in life many possessions, which were distasteful to him thus to forsake, and he, after that he had heard this, forthwith went away. The covetous man, that is never satisfied, is like unto hell that hath no bound, but the more it swallows up, the more it desires. Make thyself, therefore, always a stranger to this wickedness, and have moderation.

\* \* \* \* \*

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THE END.

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